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INTRODUCTION TO SYRIAC

*An Elementary Grammar with
Readings from Syriac Literature*

Wheeler M. Thackston



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Introduction to Syriac
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Readings from Syriac Literature
by Wheeler M. Thackston

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Preface

SYRIAC IS THE ARAMAIC DIALECT of Edessa, now Urfa in Eastern Turkey, an important center of early Christianity in Mesopotamia. Edessene Syriac was rapidly accepted as the literary language of all non-Greek eastern Christianity and was the primary vehicle for the Christianization of large parts of central and south-central Asia. Even after the rupture in the fifth century between the monophysitic Jacobite church of Syria and the Nestorian Church of the East, which coincided geographically with the Persian Empire, Syriac remained the liturgical and theological language of both these "national" churches. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. As a result of the far-reaching missionary activity of Syriac speakers, the script of Mongolian even today is a version of the Syriac alphabet written vertically *à la chinoise* instead of horizontally. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India.

Syriac belongs to the Levantine (northwest) group of the central branch of the West Semitic languages together with all other forms of Aramaic (Babylonian Aramaic, Imperial Aramaic, Palestinian Aramaic, Samaritan, Mandaean) and Canaanite (Ugaritic, Hebrew, and Phoenician). Also to the central branch belongs the North Arabian group, which comprises all forms of Arabic. Classical Ethiopic (Ge'ez) and many modern Ethiopian and South Arabian languages fall into the south branch of West Semitic. More distantly related are the East Semitic Akkadian (Assyrian and Babylonian)

and Eblaite.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Sarug, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests and the advent of Islam in the seventh century to the area over which eastern Christianity held sway, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of the dominant Arabic. Although there are a few scattered pockets of Aramaic speakers left in remote areas of the Near East, there are no immediate descendants of Syriac spoken today.

Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic at the Dār al-Ḥikma in caliphal Baghdad. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. As is the case with most Semitic languages, Syriac leaves so much of a word unwritten that to read an unvocalized text requires a good deal of decipherment on the part of the reader. It is essential therefore for the learner to become accustomed as early as possible to recognizing words, along with all their potential readings, from the written consonantal skeleton.

After the first few lessons, the majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the *Pšīttā*, the standard Syriac translation of the Bible. It is recognized on the one hand that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily

PREFACE

in this text; it is difficult, on the other hand, to overestimate the stylistic influence of the Bible on Syriac authors in general. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

Sections II and V of Preliminary Matters must be studied thoroughly before proceeding to the grammar because an understanding of the principles of *begadkepat* and the schwa, as well as vocalic reduction, is mandatory before any substantial grammatical explanations can be given. There is a preliminary exercise on p. xxvi; it should be done after one has become familiar with the contents of section II of Preliminary Matters (pp. xxii–xiv). The answers to the exercise are given on p. 224, as are transcriptions of the exercises for lessons one through five. These are intended not as a crutch but as a check for readings and spirantizations. After the twenty lessons of grammar have been finished, the learner should proceed to the section of Readings beginning on page 151, where a few biblical passages and some specimens of religious and secular literature are given. All words that occur in the reading section are contained in the Vocabulary.

For many of those whose interest in Syriac stems from biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. It is free of the complexities of classical Arabic, has little of the unpredictability of Biblical Hebrew, and is not subject to the great dialectal and regional differences of Jewish and Imperial Aramaic.

A chart of correspondences among Arabic, Hebrew, and Syriac is given on p. xxv for the benefit of those who are approaching Syriac with a knowledge of one or more of the Semitic languages. Those who have not studied Hebrew or Arabic may safely ignore this section.

I. THE SOUNDS OF SYRIAC

I. THE SOUNDS OF SYRIAC

STOPS

d the *d* in 'den'

k the c in 'cave'

g the *g* in 'gave'

p the *f* in 'fan'

p the *f* in 'fan'

tive, pronounced like a scraped *k* but slightly further back in the throat; the point of articulation is against the soft palate [x].

of articulation is against the soft palate [x].

g the voiced counterpart to the spirantized *k* above, a voiced velar fricative, the Arabic غ, rather like a gargle [ɣ].

k the *ch* of German *Bach*,
Scottish 'loch,' and the Ara-
bic خ, a voiceless velar frica-

g the voiced counterpart to the spirantized *k* above, a voiced velar fricative, the Arabic غ, rather like a gargle [ɣ].

t articulated like *t* but with the

t articulated like *t* but with the

tongue raised high against

PRELIMINARY MATTERS

the velar ridge; accompanied by a constriction in the throat as a secondary articulation, like the Arabic ط, [t]

ʃ articulated like *s* but, as with *t* above, the tongue is raised

toward the velar ridge; *ʃ* also has a constriction in the throat as a secondary articulation, like the Arabic ص, [s]. The European tradition mispronounces as "ts."

FRICATIVES

s the *s* in 'sip'

ʃ the *sh* in 'ship'

z the *z* in 'zip'

GLOTTO-PHARYNGEALS

h the *h* in 'hat'

' the glottal stop, as in the dialect pronunciation of "bo'l" for "bottle" and "li'l" for "little." Although glottal stop is usually lost in Syriac unless it is doubled or intervocalic, it is an integral feature of the language's morphophonemic system.

ħ a voiceless pharyngeal fricative [ħ], articulated like *h* but

father forward in the throat with the throat muscles severely constricted to produce a low hissing sound with no trace of scraping (the Arabic ح).

ʕ the voiced pharyngeal fricative, in which the vocal cords vibrate with the muscles of the throat tightly constricted; correct pronunciation is something approximating a gag (the Arabic ع).

NASALS, CONTINUANTS, SEMIVOWELS

m the *m* in 'moon'

Italian *r*, not the constriction of American English

n the *n* in 'noon'

l the *l* in 'leaf'

w the *w* in 'wet'

r the flap of the Spanish and

y the *y* in 'yet'

Vowels. Syriac has the following vowels:

<i>a</i>	short <i>ā</i> , like the <i>o</i> in 'dot'		in Western Syriac this vowel merged with <i>i</i> everywhere and is pronounced like the <i>ee</i> in 'see'
<i>ā</i>	long <i>ā</i> : in the Eastern Syriac tradition <i>ā</i> is pronounced like the <i>a</i> in 'father'; in the Western tradition it is pronounced like the <i>o</i> in 'bone'	<i>i</i>	long <i>ī</i> , like the <i>ee</i> in 'see'
<i>e</i>	short <i>ē</i> , like the <i>e</i> of 'debt'	<i>o</i>	both short and long <i>o</i> are pronounced in East Syriac like the <i>o</i> in 'bone'; in West Syriac <i>o</i> merged with <i>u</i> everywhere. The long <i>ō</i> is used to indicate an irreducible <i>o</i> .
<i>ē</i>	long <i>e</i> , like the <i>ay</i> of 'day'		
<i>ey</i>	also long <i>ē</i> , used to show certain morphological forms		
<i>ê</i>	in Eastern Syriac this vowel is pronounced exactly like <i>ē</i> ;	<i>u</i>	long <i>ū</i> , like the <i>oo</i> in 'moon'

II. BEGADKEPAT AND THE SCHWA

The stops *p*, *b*, *t*, *d*, *k* and *g* and their spirantized counterparts (*p̄*, *b̄*, *t̄*, *d̄*, *k̄*, *ḡ*), known collectively as the *begadkepat* letters, occur in mutually exclusive environments.

(a) Only stops occur doubled, never spirants, i.e., *-pp-*, *-bb-*, etc., not *-p̄p̄-*, *-b̄b̄-*, etc., as in *neppel* 'he falls,' *saggi* 'much,' and *meddem* 'thing.'

(b) The stops occur word-initially when preceded by a word ending in a consonant. The stops occur within a word at the beginning of a syllable (see section III) that is immediately preceded by one other consonant that is preceded by a vowel, as in *markā* 'king,' *men ber* 'from my son,' and *lwāī gabrā* 'unto the man.'

(c) When preceded by any vowel, even across word boundaries,

the stops are spirantized, as in *neplet* (*neplet*) 'I fell,' *hāpek-nā* (*hāpek-nā*) 'I am returning,' *ebad* (*ebad*) 'he perished,' *bnā baytā* (*bnā baytā*) 'he built a house,' and *nektob* (*nektob*) 'he writes.'

"Any vowel" in the above definition includes the schwa (ə), an unpronounced "relic," the position of which is almost entirely predictable:

(1) In any word-initial cluster of two consonants, a schwa is assumed between the two, e.g., *ktab* → *kətab* 'he wrote,' 'bad → 'əbad 'he made,' and *tpalleg* → *təpalleg* 'you divide.'

The addition of a proclitic to such words spirantizes the first letter. The second letter, already spirantized, remains spirantized. For example, *ktab* 'he wrote' begins with two consonants; therefore, a schwa falls between the *k* and the *t*, spirantizing the *t*, and the *b* is spirantized by the vowel that precedes it: *kətab*. The addition of a proclitic like *da-* (*da-ktab* 'he who wrote') results in the spirantization of the *k*, and the *t* and *b* remain spirantized as before: *da-kətab*. If another proclitic like *w-* is added (*w-da-ktab* 'and he who wrote'), a schwa is assumed between the *w* and the *d*, spirantizing the *d*: *wə-da-kətab*.

(2) In any cluster of three consonants, a schwa is assumed between the second and third consonants, e.g., *madbrā* → *mad-bərā* 'wilderness,' *hallket* → *halləkət* 'I walked,' *attā* → *attətā* 'woman,' and *makkkat* → *makkəkət* 'she humbled.'

The existence of the schwa is so entirely predictable that its use will be dispensed with in this book. The few exceptions that occur, mainly for historical reasons, will be noted.

Rule (a) does not apply across morphological boundaries. For instance, in the word *baytā* 'house,' the initial *b-* is a stop when the word is sentence-initial or preceded immediately by a word that ends in a consonant. When a proclitic like the preposition *b-* is added, the second *b* is spirantized by applying rule c(1), giving *b-baytā* 'in the house.' If another proclitic, such as *da-*, is added, the resulting *da-b-*

baytā will have the first *b* spirantized by the vowel of *da-*. Doubled spirants occur only across morphological boundaries or as a result of vocalic reduction—never word-internally.

There are two important and constant exceptions to the *begadkepat* rules:

(1) The *-t-* of the feminine termination *-tā* (see §1.2) is always spirantized, whether it conforms to the *begadkepat* rules or not—for instance *amtā* ‘maidservant.’ The only exception to this rule occurs when the feminine *-tā* is preceded immediately by *t*, as in *mdittā* (with nonspirantized doubled *t*).

(2) The pronominal enclitics of the second-person plural, masculine *-kon* and feminine *-kēn*, always have spirantized *-k-*.

In addition, certain verb-forms have endings not conditioned by the *begadkepat* rules. These will be noted as they occur.

III. SYLLABIFICATION

Every syllable in Syriac begins with one and only one consonant, which is necessarily followed by a vowel (long, short, or schwa). Any two-consonant cluster is then broken between the two because no syllable may begin with more than one consonant. Clusters of three consonants have an implied schwa between the second and third consonants (see c(2) above) and are therefore treated as two-consonant clusters. In words that begin with a vowel, the initial vowel is reckoned a glottal stop plus vowel; where it occurs, the glottal stop is treated like any other consonant. Examples: *malkā* (*mal-kā*), *ṭurā* (*ṭu-rā*), *šmayyā* (*šə-may-yā*), *emar* (*‘e-rnar*), *malktā* (*mal-kə-tā*), *madbrā* (*mad-bə-rā*), *sleqt* (*sə-leqt*), *ḥakkirn* (*ḥak-kim*). Syllables ending in a vowel are called “open”; those that end in a consonant are called “closed.”

IV. STRESS

Stress may fall on any of the final three syllables in a word.

(1) Ultimate stress. Any final syllable (ultima) that is closed and contains a long vowel is stressed, as in *ḥakkim* (*ḥak-kim'*), *nebnōn* (*neb-nōn'*), *bāneyn* (*bā-neyn'*), *šaddarnāk* (*šad-dar-nāk'*), *bnāt* (*bā-nāt'*), *ḥzayt* (*ḥə-zayt'*), *qaṭluh* (*qaṭ-luh'*), *šappirān* (*šap-pi-rān'*).

(2) Penultimate stress. If the final syllable is not stressed, then the next to last syllable (penultima) receives stress if it contains a long vowel or is closed, e.g., *malkā* (*mal'-kā*), *bānē* (*bā'-nē*), *emret* (*em'-ret*), *qaṭleh* (*qaṭ'-leh*), *qṭalton* (*qə-tal'-ton*), *attat* (*at'-tat*).

(3) Antepenultimate stress. If the criteria set forth in (1) and (2) above are not met, then stress recedes to the syllable before the penultimate, the antepenultimate, e.g., *madbrā* (*mad'-bə-rā*), *atttā* (*at'-tə-tā*), *malktā* (*mal'-kə-tā*), *etqṭel* (*eṭ'-qə-tel*).

In no instance may an open syllable with a short vowel be stressed. In such a situation stress falls forward to the next stressable syllable, as *emar* (*e-mar'*), *ḥzā* (*ḥə-zā'*), *enā* (*e-nā'*), *qṭal* (*qə-tal'*).

V. VOCALIC REDUCTION AND PROSTHESIS

An important element of Syriac phonology is the principle of retrogressive vocalic reduction. Simply stated, any short vowel (*a*, *e*, *o*) in an open syllable is reduced to zero or schwa (|Cv̥| → |Cv| → |C|). Such reduction is always calculated retrogressively, i.e., from the end of the word back toward the beginning. Examples: *qāṭel* + *-in* → **qā-ṭe-lin* → *qāṭlin*; *nektob* + *-un* → **nek-to-bun* → *nektbun*; *šaddar* + *-āk* → **šad-da-rāk* → *šaddrāk*; *ta^cel* + *-an* → **ta^c-e-lan* → *ta^clan*.

Words are immune to vocalic reduction in the following cases:

(1) with the optional third-person plural perfect endings *-un*

and *-ēn* (see §1.3);

(2) with the singular copulas *-u* and *-i* (see §6.2);

(3) in syllables resulting from the loss of glottal stop, e.g.,
še'let → *šelet*.

The principle of prosthesis is as follows: wherever vocalic reduction would give a glottal stop a schwa, the schwa is replaced with the vowel *e* and the glottal stop is then dropped ($C'C \rightarrow C'eC \rightarrow CeC$). For example, *neš'al* + *-un* → **neš-'a-lun* → **neš'lun* → **neš'elun* → *nešelun*, and **'amar* → **'mar* → **'emar* → *emar*.

Similarly when the two “weak” consonants *w* and *y* occur in a position that would require them to take schwa, they become the full vowels *u* and *i* respectively, e.g., **ḥadwtā* → **ḥadwātā* → *ḥadutā*, **yda^c* → **yāda^c* → *ida^c*, **etyled* → **etyāled* → *etiled*. Syllables resulting from such changes are immune to vocalic reduction.

VI. THE SYRIAC ALPHABET

The Syriac alphabet, written from right to left, was developed from the Aramaic alphabet and, like Arabic, is basically a cursive script, i.e., most letters are joined one to another within a word. All letters connect from the right, and all but eight letters (indicated by asterisks below) connect forward to the left. Most of the various forms of a given letter are quite similar; only *kāp* and *nun* have wildly divergent forms.

There are three varieties of Syriac script in use, Estrangela, Nestorian and Jacobite. Because of its linear simplicity and elegance, Estrangela has much to recommend it and has been chosen as the basic script for this book.

The Estrangela letters are as follows:

ARAMAIC EQUIVALENT	FINAL/ALONE FORM	INITIAL/MEDIAL FORM	NAME OF LETTER	VALUE
Ⲁ		Ⲁ	<i>ālap*</i>	, -ā, -ē
ⲁ	ⲁ	ⲁ	<i>bēt</i>	<i>b</i>
Ⲃ	Ⲃ	Ⲃ	<i>gāmal</i>	<i>g</i>
ⲃ		ⲃ	<i>dālat*</i>	<i>d</i>
Ⲅ		Ⲅ	<i>hēt*</i>	<i>h</i>
ⲅ		ⲅ	<i>wāw*</i>	<i>w, o, u</i>
Ⲇ		Ⲇ	<i>zayn*</i>	<i>z</i>
ⲇ	ⲇ	ⲇ	<i>hēt</i>	<i>ḥ</i>
Ⲉ	Ⲉ	Ⲉ	<i>ṭēt</i>	<i>ṭ</i>
ⲉ	ⲉ	ⲉ	<i>yod</i>	<i>y, i, ē</i>
Ⲋ	Ⲋ	Ⲋ	<i>kāp</i>	<i>k</i>
ⲋ	ⲋ	ⲋ	<i>lāmad</i>	<i>l</i>
Ⲍ	Ⲍ	Ⲍ	<i>mīm</i>	<i>m</i>
ⲍ	ⲍ	ⲍ	<i>nun</i>	<i>n</i>
Ⲏ	Ⲏ	Ⲏ	<i>semkat</i>	<i>s</i>

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ܐ	ܬ	ܬ	ܥܐ	ܥ
ܒ	ܒ	ܒ	ܦܐ	ܦ
ܘ		ܘ	ܫܐܕܐ*	ܫ
ܩ	ܩ	ܩ	ܩܐܦ	ܩ
ܪ		ܪ	ܪܐܫ*	ܪ
ܫ	ܫ	ܫ	ܫܝܢ	ܫ
ܬ		ܬ	ܬܐܘ*	ܬ

Plus one optional digraph:

ܬܐ	ܬܐ	<i>taw-ālap*</i>	<i>tā</i>
----	----	------------------	-----------

The Nestorian (East Syriac) letters are as follows. Note particularly the *ālap* and the various forms of *kāp*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	ܬ		ܬ	<i>ālap</i>
ܒ	ܒ	ܒ	ܒ	<i>bēt</i>
ܘ	ܘ	ܘ	ܘ	<i>gāmal</i>
	ܕ		ܕ	<i>dālat</i>
	ܗ		ܗ	<i>hēt</i>
	ܦ		ܦ	<i>wāw</i>
	ܙ		ܙ	<i>zayn</i>
ܗ	ܗ	ܗ	ܗ	<i>hēt</i>
ܬ	ܬ	ܬ	ܬ	<i>tēt</i>
ܝ	ܝ	ܝ	ܝ	<i>yod</i>
ܫ	ܫ	ܫ	ܫ	<i>kāp</i>
ܬ	ܬ	ܬ	ܬ	<i>lāmad</i>
ܡ	ܡ	ܡ	ܡ	<i>mim</i>
ܢ	ܢ	ܢ	ܢ	<i>nun</i>
ܫ	ܫ	ܫ	ܫ	<i>semkat</i>
ܥ	ܥ	ܥ	ܥ	<i>ܥܐ</i>
ܦ	ܦ	ܦ	ܦ	<i>ܦܐ</i>
	ܫ		ܫ	<i>ܫܐܕܐ</i>

PRELIMINARY MATTERS

ⲁ	ⲁ	ⲁ	ⲁ	<i>qop</i>
	ⲃ		ⲃ	<i>rēš</i>
ⲅ	ⲅ	ⲅ	ⲅ	<i>šin</i>
	ⲇ		ⲇ	<i>taw</i>
	Ⲉ			<i>taw</i> (alternative ¹)
	Ⲋ		Ⲋ	<i>lāmad-ālap</i>

The Jacobite (West Syriac) letters are as follows. Note particularly the various forms of *dālat*, *rēš*, *kāp*, and *taw* and the double lines of the final *ē* and *lāmad*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	Ⲍ		Ⲍ	<i>ālap</i>
Ⲑ	Ⲑ	Ⲑ	Ⲑ	<i>bēt</i>
Ⲓ	Ⲓ	Ⲓ	Ⲓ	<i>gāmal</i>
	Ⲕ		Ⲕ	<i>dālat</i>
	Ⲗ		Ⲗ	<i>hēt</i>
	Ⲙ		Ⲙ	<i>wāw</i>
	Ⲛ		Ⲛ	<i>zayn</i>
Ⲣ	Ⲣ	Ⲣ	Ⲣ	<i>hēt</i>
ⲣ	ⲣ	ⲣ	ⲣ	<i>tēt</i>
Ⲥ	Ⲥ	Ⲥ	Ⲥ	<i>yod</i>
Ⲧ	Ⲧ	Ⲧ	Ⲧ	<i>kāp</i>
Ⲩ	Ⲩ	Ⲩ	Ⲩ	<i>lāmad</i>
Ⲭ	Ⲭ	Ⲭ	Ⲭ	<i>mim</i>
Ⲯ	Ⲯ	Ⲯ	Ⲯ	<i>nun</i>
Ⲱ	Ⲱ	Ⲱ	Ⲱ	<i>semkat</i>
Ⲳ	Ⲳ	Ⲳ	Ⲳ	<i>ē</i>
Ⲵ	Ⲵ	Ⲵ	Ⲵ	<i>pē</i>
Ⲷ	Ⲷ	Ⲷ	Ⲷ	<i>šādē</i>

¹Only when word final and connected to preceding letter.

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ܐ	ܡ	ܢ	ܐ	<i>qop</i>
	ܝ		ܝ	<i>rēš</i>
ܐ	ܐ	ܐ	ܐ	<i>šin</i>
	ܐ		ܐ	<i>taw</i>

and the special digraph for an initial *ālap-lāmad*:

Ⲑ *ālap-lāmad*

As in most Semitic alphabets, the graphic system basically represents the consonants. The short vowels *a* and *e* are not at all represented graphically.

Ālap represents (1) all initial vowels, as in ܐܪܥܐ *ar̥ā* 'earth,' ܐܕܡ *ādam* 'Adam,' and ܐܡܪ *emar* 'he said,' (2) final *-ā* and final *-ē*, as in ܟܬܒܐ *ktābā* 'book' and ܓܒܪܐ *gabrē* 'men,' as well as (3) original glottal stop, as in ܢܝܫܐ *nešāl* (originally *neš'al*—even though the glottal stop was dropped from pronunciation in Syriac, the *ālap* remained as a historical spelling).

Yod is used (1) as the consonant *y* as in ܝܕܐ *yāda* and ܡܠܟܐ *mal-yā*, and (2) to represent the vowels *i* and internal *ē* as in ܣܝܡ *sim* and ܒܝܬ *bēt*. The vowel *ê* is sometimes spelled with *yod* and sometimes not, as in ܗܘܐ *hwêt* 'I was' but ܥܕܬܐ *êdtā* 'church.'¹ Initial *i* and *ē* are spelled *ālap-yod*, as in ܐܝܠܐ *izgaddā* 'envoy.'

Wāw serves (1) as the consonant *w* as in ܡܠܟܐ *wālē* and ܝܡܐ *yawmā*, and (2) to indicate the vowels *o*, *ō* and *u* as in ܝܡܐ *yom*, ܢܒܢܐ *nebnōn* and ܩܘܡ *qum*. Initial *o* and *u* are spelled *ālap-wāw*, as in ܐܘܪܐ *oryā* 'manger' and ܐܘܪܐ *urhā* 'road.'

For representing the vowels there are two orthographic conventions, neither of which will be used in this book. The East Syriac (Nestorian) convention is as follows.

ܐ, as in ܗܐ *ha*

¹In a few words *ê* is spelled with *ālap*, as ܗܐܪܐ *hērā* 'nobleman' and ܫܐܕܐ *šêdā* 'demon.' These must simply be learned as items of spelling.

PRELIMINARY MATTERS

- ◌̄̇ *ā*, as in ◌̄̇ *hā* (also represents Greek *α*)
- ◌̄̇ *e*, as in ◌̄̇ *he* (also Greek *ε*)
- ◌̄̇̇ *ē* and *ey*, as in ◌̄̇̇ *hē* and *hey* (also Greek *ει*)
- ◌̄̇̇̇ *ê*,¹ as in ◌̄̇̇̇ and ◌̄̇̇̇̇ *hê* (also Greek *η*)
- ◌̄̇̇̇̇ *i*, as in ◌̄̇̇̇̇ *hi* (also Greek *ι*)
- ◌̄̇̇̇̇̇ *o*, as in ◌̄̇̇̇̇̇ *ho*, *hō* (also Greek *ο* and *ω*)
- ◌̄̇̇̇̇̇̇ *u*, as in ◌̄̇̇̇̇̇̇ *hu* (also Greek *υ* and *ου*)

In some fully vocalized Nestorian texts the diphthong *aw* is consistently pointed *āw*, as **𐭪𐭥𐭮** for *yawmā*.

The West Syrian (Jacobite) convention uses the “Greek” vowels as follows. In general, the vowels are written over short letters and upside down under tall letters, but they can be placed in either position with any letter.

1. \hat{a} (*ptāhā*), as in $\hat{\sigma}$ *ha* and $\frac{1}{2}$ *ta*
 2. \bar{a} (*zqāpā*), as in $\bar{\sigma}$ *hā* and $\frac{1}{2}$ *tā* (pronounced *ho* and *to*)
 3. e (*rbāṣā*), as in σ *he* and $\frac{1}{2}$ *te*
 4. i (*hbāṣā*), as in σ *hi* and $\frac{1}{2}$ *ti*
 5. u (c *sāṣā*), as in σ *hu* and $\frac{1}{2}$ *tu*

In the Jacobite/West Syriac tradition, original *o*-vowels are marked with a dot above the *wāw*, and original *u*-vowels with a dot below, even though the two vowels merged as *u*. For example, ܡܢܩܡ *nqum* (originally *nqum*), but ܢܥܘܠ *ne^{cc}ul* (originally *ne^{cc}ol*).

VII. OTHER ORTHOGRAPHIC DEVICES

(1) *Linea occultans*, a line drawn over or under a letter to indicate

¹*ê* is usually, but not always, spelled with a *yod*; some words omit the *yod*.

(a) assimilation of that letter to the following or preceding letter, as in ܡܕܝܬܐ *mdittā* 'city' and ܐܝܙܬ ܐܝܙܬ *ezzet* 'I went.'

(b) the loss of initial *ālap* and *hē* in pronunciation, as in ܠܪܝܐ *hrāyā* 'last' and ܠܐܡܐ *wā* 'was.'

(2) *Syāmē*, two dots placed over all plural nouns and adjectives (except the masculine plural absolute participle, see §8.1) and certain feminine plural verbs. Although the *syāmē* dots may occur over any letter, they tend to combine with the dot of *rēš* (ܐ) when a word contains that letter; otherwise they are usually placed over one of the shorter letters. Unlike other orthographic devices, the *syāmē* dots are not optional; without them it is impossible to distinguish the plural of most nouns and adjectives from the singular.

ܠܥܝܢܐ ܬܝܒܐ ܢܥܡܐ ܢܥܡܐ *nāpqān-way neššē* The beautiful women
ܫܥܝܪܐܬܐ *šappirātā.* went out.

(3) Verb and homograph dots: one dot is placed beneath all perfect verbs except the first-person singular, which is distinguished by one dot above, as in ܬܝܬܐܢܬܐ *nepqat* 'she went out' but ܬܝܬܐܢܬܐ *nepqet* 'I went out.' In fully pointed Nestorian texts, the perfect dot is dispensed with in the third-person feminine singular perfect, and the *taw* ending is marked with two underdots, as in ܬܝܬܐܢܬܐ *nepqat* 'she went out.'

One dot is placed over all active participles to distinguish them from orthographically similar forms, as ܟܬܒܐ *kāteb* 'writing' versus ܟܬܒܐ *ktab* 'he wrote.' These dots may occur anywhere in the word.

Since Syriac abounds in homographs, dots are sometimes used to distinguish words that are written identically but pronounced differently, e.g.

ܐܡܐ <i>haw</i> 'that'	ܐܡܐ <i>hu</i> 'he'
ܡܠܟܐ <i>malkā</i> 'king'	ܡܠܟܐ <i>melkā</i> 'counsel'
ܡܢ <i>man</i> 'who?'	ܡܢ <i>men</i> 'from'

In this book the verbal and participial dots will be fairly consistently shown; other distinguishing dots will be used occasionally, but not

with consistency.

(4) **Gemination of Consonants.** There is no device in Syriac orthography to indicate gemination (doubling) of consonants. In West Syriac true consonantal gemination was probably lost long ago; in East Syriac, on the other hand, gemination is traditionally retained and will be so indicated in the present transcription.

There does exist a device for marking the spirantization and non-spirantization of the *begadkepat* consonants, and this may incidentally indicate the doubling of one of these consonants.

(a) *quššāyā*, in West Syriac a small dot above the letter, and in East Syriac a small oblique line above the letter (ܩܒܐ). It indicates that the *begadkepat* consonants are stops.

(b) *rukkākā*, in West Syriac a small dot beneath the letter, and in East Syriac a small oblique line beneath the letter (ܩܒܐ). It indicates the spirantization of the *begadkepat* consonants, as in ܩܬܒܐ *ktab* 'he wrote' and ܩܬܒܐܐ *tektob* 'she writes.'

Neither *quššāyā* nor *rukkākā* will be used in this book.

VIII. ALPHABETIC NUMERALS

In Syriac, as in most other Semitic languages, the letters of the alphabet are also used as numerals, as follows:

LETTER	NUMERICAL VALUE
ܐ	1
ܐܐ	2
ܐܐܐ	3
ܐܐܐܐ	4
ܐܐܐܐܐ	5

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a	6
1	7
3	8
7	9
1	10
5	20
7	30
R	40
1	50
8	60
1	70
9	80
5	90
H	100
4	200
K	300
2	400

Compound numbers are expressed decimally from right to left as 𐌸𐌹 for 12 and 𐌹𐌺 for 236. Numbers over 400 use 𐌹 and 𐌹𐌺 as 500 and 600, &c. 𐌺 is used for 1000. Therefore, 1999 is expressed as 𐌹𐌺𐌹𐌺.

IX. COMPARATIVE CHART OF SEMITIC CONSONANTS

The following chart gives the consonants of Arabic, Hebrew, and Syriac as they normally occur in cognate roots. There are, of course, exceptions.

ض ص ش س ز ر ذ د خ ح ج ث ت ب ا
 ظ ز ش س ز ر ذ د خ ح ج ث ت ب ا
 ح خ ح ج ث ت ب ا

ی و ه ن م ل ک ق ف غ ع ظ ط
 ی و ه ن م ل ک ق ف غ ع ظ ط
 ی و ه ن م ل ک ق ف غ ع ظ ط

The Syriac ܥ that is ס in Hebrew is س in Arabic: Syriac ܥܫܐ *sġed* = Hebrew סָגַד *sāḡad* = Arabic سجد *sajada* ‘bow down’ (Ethiopic ሰገደ *sagada*); Syriac ܐܫܝܪܐ *asirā* = Heb. אָסִיר *āsīr* = Ar. أسير *asīr* ‘prisoner, captive’ (Eth. ለሰር *asur*), while the Syriac ܥ that is ܫ in Hebrew is ش in Arabic: Syriac ܫܐܪܐ *saʿrā* = Heb. שָׂעַר *śēʿār* = Ar. شعر *šaʿr* ‘hair’ (Akkadian *šārtam*, Eth. ሰዕር *śaʿart*); Syriac ܫܒܐ *šbā* = Heb. שָׂבַע *šābēa* = Ar. شبع *šabiʿa* ‘be satiated’ (Akk. *še-bûm*); Syriac ܫܪܐ *sar* = Heb. עָשָׂר *ešer* = Ar. عشر *ašr* ‘ten’ (Akk. *ešer*, Eth. ሰላሶ *ašru*). All Syriac ܫ’s are س in Arabic: Syriac ܫܡܐ *šmā* = Ar. اسم *ism* ‘name’ (Heb. שֵׁם *šēm*, Eth. ስም *səm*, Akk. *šumum*); Syriac ܫܒܬܐ *šbā* = Ar. سبع *sabʿ* ‘seven’ (Heb. שֶׁבַע *šēbaʿ*, Eth. ስብሶ *sabʿu*, Akk. *sebe*).

The Arabic *ض* is *z* in Hebrew but *ḏ* in Syriac: Ar. *ارض* *ard-* = Heb. *אֶרֶץ* *ereṣ* = Syr. *ܐܪܥܐ* *ar'ā* 'land' (Akk. *erṣetum*); Ar. *ضأن* *da'n-* = Heb. *צֶאֱנָן* *sōn* = Syr. *ܐܢܐ* *ānā* 'sheep.'

The Arabic ت and ث are ת and थ respectively in Hebrew, but they are both ܬ in Syriac: Ar. تسع *tis^c* = Heb. תשע *tēša^c* = Syr. ܬܫܥ *tša^c* 'nine' (Eth. ተስሔ *təs^cu*, Akk. *tiše*); Ar. ثلاث *thalāth* = Heb. שלוש *šāloš* = Syr. ܬܠܬ *tlāt* 'three' (Eth. ሥላስ *śalās*, Akk. *ša-lāš*); Ar. حدث *hadath* = Heb. חדש *hādāš* = Syr. ܬܗܕܝܬ *hḏet* 'new' (Eth. ሐዲስ *haddis*, Akk. *eššum*). Similarly the Arabic د and ذ, which are ד and ז respectively in Hebrew, are both ܕ in Syriac: Ar. يد *yad* = Heb. יד *yād* = Syr. ܕܝܕ *iḏā* 'hand' (Eth. ሐድ *əd*); Ar. ذهب *dhahab* = Heb. זהב *zāhāb* = Syr. ܕܗܒܐ *dahbā* 'gold'; Ar. ذهب *dhahab*

dhi'b- = Heb. זֶבַע *zə'ēb* = Syr. ܕܒܥܐ *dēbā* 'wolf'; Ar. اذن *udhn-* = Heb. אוזן *ózen* = Syr. ܐܕܢܐ *ednā* 'ear' (Eth. አገገ *əzn*, Akk. *uznum*). So also Arabic ط and ظ, which are ط and ظ respectively in Hebrew, are both ܬ in Syriac: Ar. طلاء *ṭalā* = Heb. טָלַה *ṭāleh* = Syr. ܬܠܝܐ *ṭalyā* 'kid' (Eth. ጠለ *ṭali*); Ar. ظفر *ẓufur-* = Heb. צִפְּרִין *šipporen* = Syr. ܬܦܪܐ *ṭepṛā* 'fingernail'; Ar. نظر *naẓara* = Heb. נָצַר *nāšar* = Syr. ܢܬܪ *ntar* 'to look, look after, guard' (Eth. ስረ *naššara*, Akk. *nasārum*).

Arabic ح and خ are both ܚ in Syriac and ח in Hebrew: Ar. خمس *khams-* = Syr. ܚܡܫܬ *hammeš* = Heb. חָמֵשׁ *hāmēš* 'five' (Eth. ስምስ *khams*, Akk. *hamiš*); Ar. حسب *hasaba* = Syr. ܚܫܒ *hšab* = Heb. חָשַׁב *hāšab* 'reckon' (Eth. ስላሳ *hasaba*). Arabic ع and غ are both ܕ in Syriac and ע in Hebrew: Ar. عبد *abd-* = Syr. ܕܒܕܐ *abdā* = Heb. עֶבֶד *ebed* 'slave, servant'; Ar. مغرب *maghrib-* = Syr. ܡܓܪܒܬܐ *maʿrbā* = Heb. מַעְרָב *maʿārāb* 'west' (Eth. ሞሪ-ብ *məʿrāb*); Ar. غلام *ghulām-* = Heb. עֶלֶם *elem* = Syr. ܠܝܡܐ *laymā* 'lad.'

The remaining consonants have one-to-one correspondences.

X. PRELIMINARY EXERCISE

In the following text (The Lord's Prayer, Matthew 6:9–13), the *begadkepat* consonants are given in boldface. Mark all the spirantized consonants with an underline. Treat the entire passage as continuous, i.e. with no significant pauses that would affect spirantization. (Answer given on p. 224.)

[illegible]

*abun d-ba-šmayyā, netqaddaš šmāk, têtē malkutāk, nehwe šeb-
yānāk aykannā d-ba-šmayyā āp b-ar^cā. hab lan lahmā d-sunqā-*

PRELIMINARY MATTERS

*nan yawmānā. wa-šboq lan ḥawbayn. aykannā d-āp ḥnan šbaqn
l-ḥayyābayn. w-lā ta^clan l-nesyōnā. ellā paṣṣān men bišā. mettul
d-dilāk-i malkutā w-ḥaylā w-tešboḥtā l-^cālam-^cālmin.*

ܐܬܬܐ ܠܠܥܠܡܐ

Lesson One

§ 1.1 The Emphatic State. All Syriac nouns occur in a basic lexical form, with the termination *-ā*, known traditionally as the emphatic state. Two other states of the noun occur, and these will be taken up later. For the moment, suffice it to say that the emphatic state may mean both the indefinite and the definite in English (e.g., *gabrā* 'a man' or 'the man,' and *ktābā* 'a book' or 'the book'). For translation, context should be the guide to which of the two fits a given occurrence.

§ 1.2 Gender. There are two grammatical genders in Syriac, masculine and feminine. As far as persons and things have natural gender ('father, mother, son, daughter, ram, ewe,' etc.), grammatical gender follows natural gender; otherwise there is no clear or consistent relationship between grammatical gender and meaning. There is, however, a correspondence between form and gender: almost all feminine nouns are marked by the ending *-tā* in the emphatic state, whereas masculine nouns have no special ending other than the *-ā* termination of the emphatic state.

MASCULINE

ܡܠܟܐ *malkā* king
ܓܒܪܐ *gabrā* man
ܟܬܒܐ *ktābā* book
ܩܪܐ *ṭurā* mountain

FEMININE

ܡܠܟܬܐ *malktā* queen
ܐܬܬܐ *attā* woman
ܡܕܝܬܐ *mdittā* city
ܩܪܝܬܐ *qritā* village

The only class of exceptions consists of nouns that are feminine in

gender but do not have the *-tā* ending, like ܐܕܐ *idā* 'hand,' ܐܡܡܐ *emmā* 'mother,' and ܐܪܥܐ *ar'ā* 'earth.' The few nouns that do not show their gender will be marked in the vocabularies.

§ 1.3 The Perfect of the Simple (G) Verb. The basic lexical form of the perfect verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, either *CCaC*, as in ܠܬܒ ܬܒܬ *ktab* 'he wrote, he has written,' or *CCeC*, as in ܠܬܠܝܩ ܬܠܝܩܬ *sleq* 'he went forth, he has gone forth.' This form (*ktab*, *sleq*) is the third-person masculine singular ('he') of the perfect, which usually translates into English as the simple past ('he wrote') or, according to context, the present perfect ('he has written'). It represents the unaugmented base, or ground, form of the verb and has the Semitic designation *G* (for *Grundstamm*).

The third-person feminine singular adds an ending *-at* to the verbal root. Concurrently all verbs undergo a pattern change from *CCaC* or *CCeC* to *CeCC-*, giving the invariable 3rd-pers. fem. form *CeCCat*, e.g., ܠܬܒܬ ܬܒܬܐܬ *ketbat* 'she wrote, she has written' and ܠܬܠܝܩܬ ܬܠܝܩܬܐ *selqat* 'she went out, she has gone out.'

The third-person masculine plural ('they') has two forms, in more or less free variation, (1) with an unpronounced *-w* added to the 3rd masc. sing., as in ܠܬܒܬܐ ܬܒܬܐܘ *ktab* 'they wrote' and ܠܬܠܝܩܬܐ ܬܠܝܩܬܐܘ *sleq* 'they went out,' and (2) with the ending *-un* added to the singular, as in ܠܬܒܬܐܘܢ ܬܒܬܐܘܢ *ktabun* 'they wrote' and ܠܬܠܝܩܬܐܘܢ ܬܠܝܩܬܐܘܢ *slequn* 'they went out.' There is no discernible difference in meaning between the two forms.

The third-person feminine plural ('they') has three alternative forms: (1) identical to the 3rd masc. sing. (ܠܬܒܬܐ ܬܒܬܐܬ *ktab* 'they [f] wrote'), (2) with an unpronounced *-y* added to the masc. sing. form (ܠܬܒܬܐܝܬܐ ܬܒܬܐܝܬܐ *ktab* 'they [f] wrote'), and (3) with the ending *-ēn* added to the masculine singular (ܠܬܒܬܐܝܬܐܢ ܬܒܬܐܝܬܐܢ *ktabēn* 'they [f] wrote'). In the two latter cases, the *syāmē* dots are placed above the verb to mark plurality.

Note that all these forms of the perfect have a dot beneath the verb; this distinguishes the perfect verb from other orthographically similar forms.

LESSON ONE

The full 3rd-person inflection of a perfect verb will then be either on the patterns of *ktab*:

3 m	كتب <i>ktab</i>	(كتبه <i>ktab(un)</i>)
f	كتبت <i>ketbat</i>	(كتبتنه <i>ktab(ēn)</i>)

or on the patterns of *sleq*:

3 m	سلك <i>sleq</i>	(سلكه <i>sleq(un)</i>)
f	سلقت <i>selqat</i>	(سلقتنه <i>sleq(ēn)</i>)

Verbs agree with their noun subjects in number and gender and may precede or follow the subject indiscriminately:

سلك الملك *sleq malkā*. The king went forth.

سلكوا *malkē sleq*. The kings went forth.

سلقت الملكة *malktā selqat*. The queen went forth.

سلقت الملكات *sleq malkātā*. The queens went forth.

The negative of the perfect is made by *lā*, which precedes the verb:

لم يكتب الملك *lā ktab malkā*. The king did not write.

لم تسلك الملكة *lā selqat malktā*. The queen did not go forth.

§ 1.4 The Proclitics. The prepositions *l-* ('to, for' a person, 'to' a place) and *b-* ('in, at') and the conjunction *w-* ('and') are proclitic, i.e., they are added orthographically directly to the beginning of the next word.

(1) When added to a word that begins with a consonant followed by a vowel, these proclitics are added as they are (i.e., without vowel), as in *لـ* *l-malkā* 'to/for the king,' *بـ* *b-tūrā* 'at/on the mountain,' and *وـ* *w-'ammā* 'and the people.' The addition of any such proclitic to a word that begins with a stop results in spirantization of the stop, as *گـ* *gabrā* 'the man' > *لـگـ* *l-gabrā* 'for the man.' For spirantization, see Preliminary Matters, II. *Begadkepat*

and the *Schwa*, p. xii.

(2) When added to a word that begins with two consonants, these proclitics are read *la-*, *ba-* and *wa-*, as in ܠܒܕܝܬܐ *ba-mdittā* 'in the city,' ܠܘܕܝܬܐ *wa-mdittā* 'and the city,' and ܠܩܪܝܬܐ *la-qritā* 'to/for the village.' The addition of any such proclitic to a word beginning with a stop results in the spirantization of the stop, as ܠܬܒܐ *ktābā* 'the book' > ܠܬܒܐ *ba-ktābā* 'in the book.'

(3) When added to a word that begins with *ālap*, these proclitics assume the vowel of the *ālap*, as in ܠܡܬܪܐ *w-emmā* (pronounced *wemmā*) 'and the mother' and ܠܐܬܬܐ *l-attā* (pronounced *lattā*) 'to/for the woman.'

Vocabulary 1

NOUNS

ܐܬܬܐ	<i>attā</i> woman, wife
ܓܒܪܐ	<i>gabrā</i> man
ܬܘܪܐ	<i>turā</i> mountain
ܡܕܝܬܐ	<i>mdittā</i> city
ܡܠܟܐ	<i>malkā</i> king
ܡܠܬܐ	<i>malktā</i> queen
ܥܡܡܐ	<i>‘ammā</i> people

VERBS¹

ܬܒܐ	<i>ktab</i> to write
ܢܦܠ	<i>npal</i> to fall
ܫܠܥ	<i>sleq</i> to go up/out
ܦܬܐ	<i>‘raq</i> to flee
ܫܡܥ	<i>šma‘</i> to hear

¹Verbs in all Semitic languages are traditionally quoted lexically in the 3rd person masc. sing., the simplest form in which the verb occurs. Only for purposes of vocabulary lists is this form equivalent to the English infinitive.

LESSON ONE

OTHERS

- ב b- (*ba-*) in, at, with¹
- הִנֵּה *hārkā* here
- ו w- (*wa-*) and
- ל l- (*la-*) to, for
- לֹא *lā* not (negative)
- מִן *men* (*menn*-²) from
- שָׁם *tammān* there

Exercise 1

(a) Read and translate the following:

- 1 מִלְכָּה מִן מַדְבָּה «
- 2 חִיָּה לְלֵאָה «
- 3 חִיָּה מִן מַדְבָּה «
- 4 מִלְכָּה לְלֵאָה «
- 5 נֹפֶל בְּיָדִי «
- 6 חִיָּה לְלֵאָה «
- 7 חִיָּה מִן מַדְבָּה «
- 8 חִיָּה מִן מַדְבָּה «
- 9 חִיָּה מִן מַדְבָּה «
- 10 חִיָּה מִן מַדְבָּה «
- 11 חִיָּה לְלֵאָה «
- 12 חִיָּה בְּיָדִי «
- 13 מִלְכָּה לְלֵאָה «
- 14 נֹפֶל בְּיָדִי «

¹*B* means 'with' only for instrumentals, as 'he hit me *with* a stick.'

²I.e., *men* before nouns; *menn-* before enclitic pronouns (§3.1).

INTRODUCTION TO SYRIAC

15 ܠܗ ܕܢܝܢ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

16 ܠܗ ܡܠܝܬܐ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

17 ܠܗ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

18 ܠܗ ܡܠܟܐ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

19 ܡܠܟܐ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

20 ܠܗ ܕܢܝܢ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

21 ܡܠܟܐ ܡܠܟܐ ܡܢ ܡܢܝܬܐ

(b) Translate the following into Syriac:

1. The woman fled from the man.
2. The mountain fell.
3. The man did not write to the king.
4. The people did not hear.
5. The man went out from the city to the mountain.
6. The people fled from here.
7. The people wrote to the king and queen.
8. They (m) went out from there.
9. They (f) wrote to the man.
10. The city fell to the king.

ܠܥܝܢܐ ܕܠܥܝܢܐ Lesson Two

§ 2.1 **The Perfect: Full Inflection.** Following is the full inflection of the perfect. The masculine-feminine distinction is maintained in both the second and third persons; the first persons are of common gender. Because the third-person masculine singular form is the basic lexical form of the verb, all paradigms begin with that form, in accord with general Semitic usage.

	SINGULAR	PLURAL
3 m	ܟܬܒܐ <i>ktab</i>	ܟܬܒܐ <i>ktab</i> or ܟܬܒܘܢ <i>ktabun</i>
f	ܟܬܒܬܐ <i>ketbat</i>	ܟܬܒܬܐ / ܟܬܒܬܢ <i>ktab</i> or ܟܬܒܬܐܢ <i>ktabēn</i>
2 m	ܟܬܒܬ <i>ktabt</i>	ܟܬܒܬܐܢ <i>ktabton</i>
f	ܟܬܒܬ <i>ktabt</i>	ܟܬܒܬܐܢ <i>ktabtēn</i>
1 c	ܟܬܒܬ <i>ketbet</i>	ܟܬܒܬܐܢ <i>ktabn</i> or ܟܬܒܬܐܢܐ <i>ktabnan</i>

Perfect verbs with sound roots are inflected either on the pattern of *ktab* or on the pattern of *sleq*, the inflection of which is like that of *ktab* but the vowel *e* replaces *a* in the stem wherever it occurs (*sleq*, *selqat*, *sleqt*, *selqet*, &c.). The first-person singular form has the dot above the verb to distinguish it from the other forms that are written the same.

Verbs with initial *ālap* have the vowel *e*- initially (see Preliminary Matters, V); otherwise the inflection is absolutely regular, like that of *emar* 'to say':

3 m	ܐܡܪ <i>emar</i>	ܐܡܪܐܢ <i>emar(un)</i>
f	ܐܡܪܐ <i>emrat</i>	ܐܡܪܐܢܐ <i>emar(ēn)</i>
2 m	ܐܡܪܬ <i>emart</i>	ܐܡܪܬܐܢ <i>emarton</i>
f	ܐܡܪܬܐ <i>emart</i>	ܐܡܪܬܐܢܐ <i>emartēn</i>
1 c	ܐܡܪܬ <i>emret</i>	ܐܡܪܬܐܢ <i>emarn(an)</i>

§ 2.2 **Direct Objects.** The direct object of a transitive verb may optionally be indicated by the particle *l-* (exactly like the preposition) when the object is definite.

ܐܡܪ ܠܢܗܪܐ *bar l-nahrā.* He crossed the river.

ܩܬܠ ܠܡܪܐܢ ܝܫܐ *q̄tal l-māran išo^c* They killed our Lord
ܡܫܝܗ *mšihā.* Jesus Christ.

The *l*-marker is more consistently found when the object precedes the verb, e.g.,

ܐܡܪ ܠܡܠܟܐ *l-malkā q̄tal* They killed the king,

but there is no consistency when the object follows the verb and is unambiguously the object.

Vocabulary 2

NOUNS

ܐܪܥܐ	<i>ar^cā</i> (f) earth, land
ܟܬܒܐ	<i>ktābā</i> book
ܢܗܪܐ	<i>nahrā</i> river
ܢܡܕܐ	<i>nāmōsā</i> law
ܫܦܪܐ	<i>šaprā</i> morning
ܩܪܝܬܐ	<i>qritā</i> village
ܪܡܫܐ	<i>ramšā</i> evening

VERBS

ܐܒܕܐ	<i>ebad</i> to perish
ܐܗܕܐ	<i>eḥad</i> to seize, take

LESSON TWO

- ܐܝܠ *ezal* to go¹
 ܐܡܪ *emar* to say, tell (^c*al* about something)
 ܢܬܪ *n̄tar* to keep
 ܢܦܩ *npaq* to go forth²
 ܬܒܪ ^c*bar* to cross; (with ^c*al*) to transgress (the law, a commandment, etc.)
 ܩܬܠ *q̄tal* to kill

OTHERS

- ܐܝܬܐ *aykā* where?
 ܐܠ ^c*al* on, over; against; about
 ܠ *l-* (*la-*) direct object marker (nonobligatory)
 ܠܡܢܐ *l-mānā* why?, what for?
 ܡܐ *mā*
 ܡܢ *mān*
 ܡܢܐ *mānā* } what?

Exercise 2

Read in Syriac and translate into English:

- 1 ܐܝܬܐ ܬܒܪܐ ܕܐܝܠܐ.
- 2 ܠܡܢܐ ܠܐ ܢܦܩܐ ܠܡܚܘܡܐ?
- 3 ܡܠܝܬܐ ܬܦܩܐ.
- 4 ܦܥܬܐ ܐܠܝܬܐ ܠܡܢܐ.
- 5 ܕܒܝܬܐ ܠܐ ܢܬܪܐ.
- 6 ܕܒܝܬܐ ܠܕܝܬܐ ܡܠܬܐ.
- 7 ܕܝܡܬܐ ܕܒܝܬܐ ܠܡܢܐ.

¹The *l* of *ezal* assimilates to the *z* wherever they occur together in the perfect inflection. Assimilation is marked with the linea occultans, e.g., ܐܝܠ *ezal*, ܐܝܬܐ *ezzat*, ܐܝܠܐ *ezalt*, ܐܝܬܐ *ezzet*.

²When it precedes other verbs of motion, *npaq* is often otiose, e.g., *npaq wa-^cbar* "he got up and crossed" or simply "he crossed."

- 8 ܡܬܐ ܐܝܬܐ ܠܒܬܐ ܐܬܪܐܐ?
- 9 ܐܝܬܐ ܡܢ ܡܪܝܬܐ ܬܪܦܐ.
- 10 ܬܪܦܐ ܡܢ ܡܪܝܬܐ ܠܗܐܐ.
- 11 ܚܝܬܐ ܡܬܐ ܡܪܐ ܐܝܬܐ ܠܡܪܝܬܐ.
- 12 ܒܬܐ ܡܠܝܠ ܠܡܠܐ.
- 13 ܠܐ ܚܝܬܐ ܠܡܠܐ.
- 14 ܡܢ ܐܝܬܐ ܒܬܐ ܡܢ ܡܪܐ?
- 15 ܡܠܟܐ ܠܗܐܐ ܡܬܐ ܐܝܬܐ.
- 16 ܡܬܐ ܐܝܬܐ ܠܡܬܐ?
- 17 ܐܝܬܐ ܡܬܐ ܐܬܪܐܐ.
- 18 ܠܡܬܐ ܠܐ ܡܠܝܠ ܠܡܠܐ ܡܠܡܠܐ?
- 19 ܠܐ ܡܬܐ ܠܒܬܐ.
- 20 ܐܬܪܐܐ ܡܬܐ ܐܝܬܐ ܠܡܬܐ.
- 21 ܠܐ ܚܝܬܐ ܡܢ ܡܪܐ ܬܪܦܐ.
- 22 ܠܐ ܡܠܝܠ ܠܡܬܐ.
- 23 ܡܬܐ ܠܡܠܐ ܡܬܐ.
- 24 ܚܝܬܐ ܡܢ ܡܬܐ ܐܝܬܐ ܠܡܬܐ.
- 25 ܐܝܬܐ ܠܡܠܐ ܠܐ ܡܬܐ.
- 26 ܠܐ ܐܝܬܐ ܠܡܬܐ ܠܡܠܐ.
- 27 ܠܡܬܐ ܠܐ ܐܝܬܐ ܠܡܠܐ ܠܐ ܡܬܐ?
- 28 ܠܡܠܐ ܡܠܡܠܐ ܡܠܝܠ.

(b) Translate into Syriac:

1. Where did they perish?
2. Why did you not keep the law?
3. We crossed the river in the evening.

LESSON TWO

4. I told the woman about the village.
5. Why did you (m pl) go to the city?
6. They killed the king in the village.
7. The king crossed the river and seized the city.
8. We went forth and up to the mountain in the morning.
9. What did you say to the man?
10. I told the people about the law.

ܬܠܬܐ ܠܥܝܢܐ

Lesson Three

§ 3.1 **Pronominal Enclitics.** Following is the set of pronominal enclitics used with most (but not all) prepositions:

3 m	ܐܝܬܐ -eh	ܐܝܬܐ -hon
f	ܐܝܬܐ -āh	ܐܝܬܐ -hēn
2 m	ܐܝܬܐ -āk	ܐܝܬܐ -kon
f	ܐܝܬܐ -ek	ܐܝܬܐ -kēn
1 c	ܐܝܬܐ -#/i	ܐܝܬܐ -an

These enclitics serve as the complements to the majority of prepositions, for instance *b-* ‘in, at’ and *l-* ‘to, for’:

3 m	ܐܝܬܐ beh	ܐܝܬܐ bhon	ܐܝܬܐ leh	ܐܝܬܐ lhon
f	ܐܝܬܐ bāh	ܐܝܬܐ bhēn	ܐܝܬܐ lāh	ܐܝܬܐ lhēn
2 m	ܐܝܬܐ bāk	ܐܝܬܐ bkon	ܐܝܬܐ lāk	ܐܝܬܐ lkon
f	ܐܝܬܐ bek	ܐܝܬܐ bkēn	ܐܝܬܐ lek	ܐܝܬܐ lkēn
1 c	ܐܝܬܐ bi	ܐܝܬܐ ban	ܐܝܬܐ li	ܐܝܬܐ lan

The *-i* of the first-person singular enclitic is pronounced only when there is no other vowel in the word, as in ܐܝܬܐ *bi* and ܐܝܬܐ *li*; otherwise the *yod* is silent, as in ܐܝܬܐ *menn* ‘from me’ and ܐܝܬܐ *lwāt* ‘unto me.’

So also with the following prepositions: ܐܝܬܐ *lwāt* ‘unto,’ ܐܝܬܐ *am* (‘amm-) ‘with,’ ܐܝܬܐ *men* (‘menn-) ‘from,’ and ܐܝܬܐ *akwāt* ‘like.’ All of these take the *-#* pronunciation with the first-person singular enclitic; otherwise they are regular (ܐܝܬܐ *lwāteh*, ܐܝܬܐ *ammeh*, ܐܝܬܐ *menneh*, ܐܝܬܐ *akwāteh*, etc.).

§ 3.2 **Predication of Existence and Expression of Possession.**

LESSON THREE

For the predication of existence (English 'there is, there are'), *it* and the negative *layt* ('there is/are not') are used. Note in the examples below that the order of sentences in which *it* and *layt* are used for the predication of existence is fixed as *it/layt* + prepositional phrase + subject.

ܐܬܝܬ ܒܝܡܡܐ ܡܝܝܐ	<i>it b-yammā mayyā.</i>	There is water in the sea.
ܐܬܝܬ ܒܝܬܐ ܠܗܡܐ	<i>layt b-baytā laḥmā.</i>	There is not any bread in the house.

As there is no verb 'to have' in Syriac, the construction *it/layt l-* ('to be to') is used, for instance:

ܐܬܝܬ ܠܝ ܒܝܬܐ	<i>it li baytā.</i>	I have a house.
ܐܬܝܬ ܠܗ ܐܬܬܐ	<i>layt leh attā.</i>	He does not have a wife.

§ 3.3 Relative Clauses. The relative pronoun is *d-*, the vocalic patterning of which is exactly like that of *l-* (see §1.4). The relative pronoun always stands next (or as close as possible) to its antecedent and is invariably the first element in the relative clause.

ܓܒܪܐ ܕܐܝܬ	<i>gabrā d-ezal</i>	the man who came
ܐܬܬܐ ܕܫܠܩܬ	<i>attā d-selqat</i>	the woman who went forth
ܡܠܟܐ ܕܒܐܡܕܝܬܐ	<i>malkā d-ba-mdittā</i>	the king who is in the city

Prepositional relationships ('in which, from which, of whom, whose,' etc.) are expressed by resumptive pronouns within the relative clause. The relative pronoun *d-* still stands at the head of the relative clause and its proper place within the clause is marked by an appropriate pronoun.

ܐܬܝܬ ܕܓܒܪܐ ܕܝܬܬ ܠܗ ܡܢܐ	<i>gabrā d-yehbet leh</i>	the man to whom I gave money
ܡܢܐ	<i>kespā</i>	

ܡܕܝܬܬܐ ܕܫܠܩܬ ܡܢ-ܢܗ	<i>mdittā d-selqet men-nāh</i>	the city from which I went out
ܥܝܢܐ ܕܝܬ ܒܗܡܝܝܐ	<i>ʿaynā d-it bāh mayyā</i>	a spring in which there is/was water
ܓܒܪܐ ܕܢܫܒܬ ܟܣܦܐ	<i>gabrā d-nesbet kespeh</i>	the man whose money I took

Prepositional phrases do not function adjectivally; instead, such phrases are turned into relative constructions, as the following examples show:

ܒܝܬܐ ܕܒܐܡܕܝܬܐ	<i>baytā d-ba-mdittā</i>	the house in the city (lit., “the house that is in the city”)
ܡܝܝܐ ܕܒܝܡܡܐ	<i>mayyā da-b-yammā</i>	the water in the sea

Vocabulary 3

NOUNS

ܒܝܬܐ	<i>baytā</i> (m)	house, home
ܝܡܡܐ	<i>yammā</i>	sea
ܠܗܡܐ	<i>lahmā</i>	bread, food (in general)
ܡܝܝܐ	<i>mayyā</i> (pl)	water
ܢܒܝܐ	<i>nbiyā</i>	prophet
ܟܣܦܐ	<i>kespā</i>	money
ܩܘܕܐܢܐ	<i>puqdānā</i>	commandment
ܫܠܝܗܐ	<i>šlihā</i>	messenger, apostle

VERBS

ܐܬܠ	<i>ekal</i>	to eat
ܢܗܬ	<i>nhet</i>	to go down, descend, dismount; (with <i>ʿal</i>) to march against
ܢܫܒ	<i>nsab</i>	to take, receive
ܒܐ	<i>ʿbad</i>	to do, make
ܫܠܗ	<i>šlah</i>	to send, dispatch

OTHERS

ܝܬ	<i>it</i>	there is/are
ܕ(ܐ)-	<i>d(a)-</i>	who, which, that (relative pronoun)

LESSON THREE

- לוא *lwāt* to, unto, into the presence of (someone)
 לא *layt* there is/are not
 מן *man* who? (distinguished from *mān* and *men* by a dot on top)
 עד *ad* up to, as far as, until
 עם *am* (*amm-*) with

Exercise 3

Read and translate:

- 1 מן ארץ חכמה?
- 2 נביא מלכא למדינתא דמלכא.
- 3 נפיקתא למסעא דמלכא
- 4 אכלה דמלכא
- 5 נפיקתא דמלכא
- 6 דמלכא דמלכא
- 7 אכלה למלכא מלכא אכלה
- 8 נפיקתא דמלכא למסעא דמלכא.
- 9 מן ארץ דמלכא.
- 10 מן דמלכא למסעא?
- 11 למלכא דמלכא דמלכא.
- 12 מלכא למלכא דמלכא דמלכא דמלכא דמלכא.
- 13 למלכא דמלכא דמלכא.
- 14 למלכא דמלכא דמלכא.
- 15 למלכא דמלכא דמלכא דמלכא דמלכא.
- 16 מלכא דמלכא דמלכא דמלכא דמלכא.
- 17 מן אכלה למלכא דמלכא?
- 18 אכלה דמלכא דמלכא דמלכא דמלכא דמלכא.
- 19 אכלה דמלכא דמלכא דמלכא דמלכא.
- 20 אכלה דמלכא דמלכא דמלכא דמלכא.
- 21 אכלה דמלכא דמלכא דמלכא דמלכא.
- 22 מלכא דמלכא דמלכא דמלכא דמלכא.

INTRODUCTION TO SYRIAC

23. لہذا میں تمہارے ساتھ ہوں۔
24. اگرچہ تمہارے ساتھ ہوں مگر مجھے اپنے لیے بہانہ
چاہیے؟
25. جیسے پہلے میں۔
26. کچھ دیر کے لیے۔
27. صبح میں۔
28. بعد میں۔
29. تم کہتے ہو کہ میں تمہارے ساتھ ہوں مگر؟
30. شاید تمہارے ساتھ ہوں مگر۔

Translate into Syriac:

1. There is a man in the house.
2. Who sent them the messenger who went to the city?
3. I went down to the river with her in the morning.
4. We have no money.
5. She took water from the man.
6. They told me about the food they ate.
7. They killed the man who transgressed the law.
8. The prophet received the law on the mountain.
9. She did not eat the food we made.
10. Do you have any money in the house?

ܠܥܠܡ ܕܡܪܝܩܐ

Lesson Four

§ 4.1 **Possessive Pronouns.** The pronominal enclitics given in §3.1 are also attached to singular nouns to indicate possession. The stem of the noun to which they are attached is obtained by dropping the final *-ā* of the lexical (emphatic) form. Thus, from *baytā*:

ܬܝܬܐ	<i>bayteh</i> his house	ܬܝܬܐܢ	<i>baython</i> their house
ܬܝܬܐܬܐ	<i>baytāh</i> her house	ܬܝܬܐܢܬܐ	<i>baythēn</i> their house
ܬܝܬܐܬܝܐ	<i>baytāk</i> your house	ܬܝܬܐܬܝܐܢ	<i>baytkon</i> your house
ܬܝܬܐܬܝܬܐ	<i>baytek</i> your house	ܬܝܬܐܬܝܬܐܢܐ	<i>baytkēn</i> your house
ܬܝܬܐܝܐ	<i>bayt</i> my house	ܬܝܬܐܢܐ	<i>baytan</i> our house

There are, however, a few complications involved in the suffixation of the first-person singular zero enclitic and the second- and third-person plurals, *-kon/-kēn* and *-hon/-hēn*. Stems that end in three consonants (*-CCC-*) or in two consonants preceded by a long vowel (*-āCC-*, *-êCC-*, *-iCC-* or *-uCC-*) restore a full vowel to the stem between the last two consonants before the enclitics are added. Most such nouns restore *a* as the vowel, but this is not entirely predictable. For example, ܬܝܬܐܬܝܬܐܝܬܐ *hayklā* ‘temple’ > ܬܝܬܐܬܝܬܐܝܬܐܢ *haykalhon* ‘their temple,’ ܡܝܡܪܐ *mêmṛā* ‘word’ > ܡܝܡܪܐܢ *mêmar* ‘my word,’ and ܪܗܡܐ *rāhmā* ‘friend’ > ܪܗܡܐܢܐ *rāhemkon* ‘your friend.’

Many feminine singular nouns in *-tā* fall under this rule, restoring the vowel *a* before the *t*, as ܡܠܟܬܐ *malktā* > ܡܠܟܬܐܢ *malkathon* ‘their queen,’ ܡܕܝܬܐ *mdittā* > ܡܕܝܬܐܢ *mdinatkon* ‘your city,’ and ܐܬܬܐ *attā* > ܐܬܬܐܢ *attat* ‘my wife.’

§ 4.2 **Noun–Noun Possession.** There are three ways to express possession involving two or more nouns in Syriac.

(1) The first, the construct, involves changes in the stem of the first noun. As its use is limited, it will be dealt with later (§10.3).

(2) In the second, the first noun, the thing possessed or limited, is in the emphatic state, and the second, the possessor or limiter, follows *d-*, as in the following:

ܒܝܬܐ ܕܥܡܪܐ	<i>baytā d-gabrā</i>	the man's house
ܫܠܝܗܐ ܕܡܠܟܐ	<i>šlihā d-malkā</i>	the king's messenger
ܩܘܕܕܢܐ ܕܢܒܝܐ	<i>puqdānā da-nbiyā</i>	the prophet's commandment
ܡܠܟܬܐ ܕܡܕܝܬܐ	<i>malktā da-mdittā</i>	the queen of the city
ܟܣܦܐ ܕܥܡܪܐ	<i>kespā d-gabrē</i>	the men's money

(3) In the third construction, an anticipatory pronoun, agreeing in number and gender with the second noun, is attached to the first noun, and the second noun is introduced by *d-*, as in the following:

ܒܝܬܗ ܕܥܡܪܐ	<i>bayteh d-gabrā</i>	the man's house
ܫܠܝܗܗ ܕܡܠܟܐ	<i>šliheh d-malkā</i>	the king's messenger
ܩܘܕܕܢܗ ܕܢܒܝܐ	<i>puqdāneh da-nbiyā</i>	the prophet's commandment
ܡܠܟܬܗ ܕܡܕܝܬܐ	<i>malktāh da-mdittā</i>	the queen of the city
ܟܣܦܗ ܕܥܡܪܐ	<i>kesphon d-gabrē</i>	the men's money

§ 4.3 **The Pronoun *Koll*.** The pronoun *koll*, usually spelled without *wāw*, means 'all' when it is followed by a noun in the emphatic state or by an enclitic pronoun, as ܡܠܬܐ ܕܟܠܗ *kolleh* 'all of it (m)' and ܡܠܬܐ ܕܟܠܗܢ *kollhon* 'all of them.' With noun complements, *koll* is commonly followed by an anticipatory pronoun that agrees in gender and number with the following noun, as

ܟܠܗ ܕܡܠܬܐ	<i>kolleh ktābā</i>	all of the book, the whole book
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LESSON FOUR

ܠܗܝܠܐ ܕܝܠܐ *kollāh mdittā*

all of the city, the
whole city

Such constructions are also rendered by placing *koll* with its enclitic pronoun in apposition following a noun in the emphatic state, as

ܠܗܝܠܐ ܕܟܬܒܐ *ktābā kolleh*

all of the book, the
whole book

ܠܗܝܠܐ ܕܒܝܬܐ *ba-mdittā kollāh*

in the whole city,
throughout the city

ܠܗܝܠܐ ܕܐܪܥܐ *ar'ā kollāh*

the whole land, all of
the earth

When followed by a noun in the absolute state (to be introduced in §13.1), *koll* means 'every.'

ܠܗܝܠܐ ܕܠܗܝܠܐ *koll-meddem*

everything

ܠܗܝܠܐ ܕܠܗܝܠܐ *koll-nāš*

everybody

ܠܗܝܠܐ ܕܝܝܡ *koll yom*

every day

§4.4 Pronominal Anticipation with Prepositions. Prepositions with noun complements are often anticipated by a redundant preposition with a pronominal enclitic complement agreeing with the noun complement of the following, "real" prepositional phrase. Thus, either ܠܗܝܠܐ ܕܒܝܬܐ *ba-mdittā* or ܠܗܝܠܐ ܕܒܝܬܐ ܕܝܠܐ *bāh ba-mdittā* for 'in the city,' and either ܠܗܝܠܐ ܕܠܗܝܠܐ *emret l-gabrā* or ܠܗܝܠܐ ܕܠܗܝܠܐ *emret leh l-gabrā* for 'I said to the man.' These constructions are extremely frequent in Syriac narrative prose.

Vocabulary 4

NOUNS

ܕܗܒܐ *dahbā* gold

ܒܠܕܒܐܒܐ *b'eldbābā* enemy

ܗܝܟܠܐ *hayklā* (*haykal-*) temple

ܐܒܕܐ *ʿabdā* servant, slave

VERBS

- ܕܪܐ *dar* to help
 ܦܩܕ *pqad* to command, order
 ܕܪܦ *rdap* to drive on, persecute; (with *bātar*) to pursue
 ܪܗܬ *rhet* to run
 ܫܒܩ *šbaq* to leave, abandon; (with *l-*) to forgive

OTHERS

- ܐܝܟܢܐ *aykannā* how?
 ܐܝܟܢܐ ܕ- *aykannā d-* as, just as
 ܒܐܬܪ *bātar* after, behind (often *men bātar*); the short *a* in the second syllable is reduced when enclitics beginning with vowels are added, e.g. ܒܐܬܪܗ *bātreh* 'after him,' but ܒܐܬܪܗܘܢ *bātarhon* 'after them'
 ܕܝܠ *dil-* belonging to
 ܟܠ *koll* all, every
 ܟܠܡܕܡ *kollmeddem* everything

Exercise 4

Read and translate:

- 1 ܐܝܬܐ ܡܠܟܐ ܒܠܝܕܬܐ.
- 2 ܥܒܕܬܐ ܠܚܕܐ ܕܡܪܝܬܐ.
- 3 ܐܬܐ ܠܡܚܒܐ ܒܠܝܕܬܐ ܡܪܝܬܐ ܠܡܪܝܬܐ.
- 4 ܠܐ ܡܪܝܬܐ ܡܪܝܬܐ ܕܡܪܝܬܐ.
- 5 ܠܐ ܡܪܝܬܐ ܠܐ ܡܪܝܬܐ.
- 6 ܐܝܬܐ ܡܪܝܬܐ ܠܡܚܒܐ.
- 7 ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܡܪܝܬܐ ܠܡܚܒܐ ܕܡܪܝܬܐ.
- 8 ܐܬܐ ܠܡܚܒܐ ܕܡܪܝܬܐ.
- 9 ܥܒܕܬܐ ܠܡܚܒܐ ܡܪܝܬܐ.
- 10 ܠܐ ܡܪܝܬܐ ܠܐ ܡܪܝܬܐ.
- 11 ܥܒܕܬܐ ܡܠܟܐ ܠܡܚܒܐ ܠܡܚܒܐ.
- 12 ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ.
- 13 ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ.
- 14 ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ.

LESSON FOUR

- 15 וְיָצֵאתָ מִכָּתֵב.
- 16 וְיָדָהּ מִכָּתֵב בְּכָתֵב אֶת־כָּתֵב.
- 17 מִכָּתֵב לְכָתֵב הַכָּתֵב.
- 18 וְכָתֵב מִכָּתֵב כָּתֵב אֶת־כָּתֵב.
- 19 וְיָדָהּ לְכָתֵב כָּתֵב אֶת־כָּתֵב.
- 20 וְיָדָהּ לְכָתֵב אֶת־כָּתֵב.
- 21 אֶת־כָּתֵב לְכָתֵב אֶת־כָּתֵב לְכָתֵב.
- 22 אֶת־כָּתֵב אֶת־כָּתֵב מִכָּתֵב אֶת־כָּתֵב.
- 23 אֶת־כָּתֵב אֶת־כָּתֵב אֶת־כָּתֵב.
- 24 וְיָצֵאתָ מִכָּתֵב אֶת־כָּתֵב אֶת־כָּתֵב.
- 25 אֶת־כָּתֵב אֶת־כָּתֵב אֶת־כָּתֵב.
- 26 אֶת־כָּתֵב אֶת־כָּתֵב אֶת־כָּתֵב.
- 27 אֶת־כָּתֵב אֶת־כָּתֵב אֶת־כָּתֵב.

Translate into Syriac:

1. We left our servant in the village.
2. I ran from my enemy's village.
3. The king pursued the enemy of his people throughout the land.
4. The servant took his king's gold and fled from the land.
5. You took everything from me.
6. The man took everything from his house and went down to the sea.

Lesson Five

SINGULAR

PLURAL.

masc.	سَلِيحَا	<i>šlihā</i> apostle	سَلِيحَة	<i>šlihē</i> apostles
fem.	مَلِكَة	<i>malkātā</i> queen	مَلِكَاتُ	<i>malkātā</i> queens

Although most nouns form their plurals as described above, there are exceptions to regular formation of the following types:

(a) Some words have a feminine form in the singular and a masculine form in the plural.

𐤌𐤋𐤕 *melltā* word 𐤌𐤋𐤅 *mellē* words
 𐤌𐤋𐤕𐤁 *bê^ctā* egg 𐤌𐤋𐤅𐤁 *bê^cē* eggs

(b) Some words have a masculine form in the singular and a feminine form in the plural.

𐤎𐤑𐤔𐤁 *napšā* (f) soul 𐤎𐤑𐤔𐤁𐤕𐤁 *napšātā* souls
 𐤁𐤁𐤀 *abā* father 𐤁𐤁𐤀𐤕𐤁𐤕𐤁 *abāhātā* fathers

Note that the gender of words in categories (a) and (b) does not

LESSON FIVE

change from the singular. *Mellē* is feminine plural even though its form is that of a masculine plural; *abāhātā*, regardless of its form, is masculine plural.

(c) Other, unpredictable irregularities are exemplified by the following:

قرية <i>qritā</i> village	قرى <i>quryā</i> villages
امرأة <i>attā</i> woman	نساء <i>neššē</i> women
بيت <i>baytā</i> house	بُيوت <i>bāttē</i> houses
صباح <i>ṣaprā</i> morning	صباحات <i>ṣaprwātā</i> mornings

Regular plurals are formed for the following words, which have already been introduced:

MASCULINE	
بعلبابة <i>b^c eldbābē</i>	أبد <i>‘abdē</i>
غابر <i>gabrē</i>	أمم <i>‘ammē</i>
داهب <i>dahbē</i>	بوقدانه <i>puqdānē</i>
هاكل <i>hayklē</i>	رامش <i>ramšē</i>
تور <i>ṭurē</i>	سليح <i>šlihē</i>
يम्म <i>yammē</i>	
كسپ <i>kespē</i>	
كتاب <i>ktābē</i>	
لحم <i>lahmē</i>	
مالك <i>malkē</i>	
نبى <i>nbiyē</i>	
نهر <i>nahrē</i>	
ناموس <i>nāmosē</i>	
	FEMININE
	أرآت <i>ar^cātā</i>
	مدنات <i>mdinātā</i>
	مالكات <i>malkātā</i>
	قريات <i>qeryātā</i>

Note particularly the spelling of *yammē* and *‘ammē*.

Vocabulary 5

NOUNS

إله <i>alāhā</i> God
أمم <i>emmā</i> pl <i>emmhātā</i> mother
ملاك <i>malakā</i> pl <i>malakē</i> angel
ملكوت <i>malkutā</i> pl <i>-kwātā</i> kingdom

ܢܦܫܐ *napšā* (f) pl ܢܦܫܐܬܐ *napšātā* soul, breath of life; (with pronominal enclitics) -self, as ܢܦܫܐܝܗ *napšeh* himself, ܢܦܫܐܗܘܢ *napšhon* themselves

ܢܬܐ *neššē* (fem pl) women

ܫܡܝܐ *šmayyā* (plural, no singular) heaven

VERBS

ܩܪܒ *qreb* to draw near (l- to), approach

ܡܪ *mar* to live

OTHERS

ܗܐ *hā lo*, behold

ܗܐܟܢܢܐ *hākannā* thus, so, in this way

ܕܐ *kad* when, while, as

Exercise 5

Read and translate:

- 1 ܐܕܪܐ ܡܠܬܐ ܕܗܘ ܕܠܕܝܬܐ ܕܐܒܝܐܝܐ.
- 2 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 3 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 4 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 5 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 6 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 7 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 8 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 9 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 10 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 11 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 12 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 13 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 14 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 15 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 16 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.
- 17 ܐܕܪܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ.

LESSON FIVE

- 18 מִזְבֵּה לְבָדֻחַ הָאֲרָצָה.
- 19 כִּי בָלַל בְּחַדְבָּהּ הַמַּלְאָכִים?
- 20 מִזְבֵּה מַלְחָמָהּ הָעִנִּי.
- 21 לְחַיֵּי יְהוָה לְבָדֻחַ?
- 22 כִּי נִשְׁבַּח כִּי לְהַיָּהּ נָפַח הָאֵל לְבָדֻחַ.
- 23 בָּלַל לְפָנֶיהָ.
- 24 לֵב בָּלַל לְפָנֶיהָ.
- 25 נָפַח בָּדֻחַ כִּי בָדֻחַ הָאֲרָצָה.
- 26 יְהוָה בָּדֻחַ חָלַשׁ לְבַחְדָּהּ הַמַּלְאָכִים.
- 27 בָּדֻחַ נָפַח בָּדֻחַ.
- 28 כִּי מִזְבֵּה בְּחַדְבָּהּ חָלַשׁ חָלַשׁ בָּדֻחַ.
- 29 לְבָדֻחַ הָאֲרָצָה בָּלַל בָּדֻחַ.
- 30 נִשְׁבַּח מַלְאָכִים כִּי עָמְדָה.
- 31 אֲשֶׁר לְחַיֵּי חָלַשׁ כִּי בָדֻחַ הַמַּלְאָכִים לְהַיָּהּ בָּדֻחַ
אֲרָצָה.
- 32 נָפַח אֲרָצָה בָּדֻחַ כִּי נָפַח פָּתָחֵהּ הָאֲרָצָה.

Translate into Syriac:

1. The men lived in the villages of the kingdom.
2. The angels descended from heaven.
3. There is no water in the rivers of the land.
4. The women transgressed the laws of the kings of the kingdom.
5. We drove the servants of the enemies from all the temples of our land.

ܐܬܬܢܐ ܠܥܝ

Lesson Six

§ 6.1 Independent Pronouns. Following is the set of independent pronouns. These are used as sentence subjects of verbless sentences and for stressing the pronominal subject of a verb.

3 m	ܐܬܬܐ <i>hu</i>	ܐܬܬܢܐ <i>hennon</i>
f	ܐܬܝܐ <i>hi</i>	ܐܬܢܝܐ <i>hennēn</i>
2 m	ܐܬܬܐ <i>att</i>	ܐܬܬܢܐ <i>atton</i>
f	ܐܬܝܐ <i>att</i>	ܐܬܢܝܐ <i>attēn</i>
1 c	ܐܬܐ <i>enā</i>	ܐܬܢܐ <i>nahnān</i> and ܐܬܢܐ <i>hnan</i>

§ 6.2 The Short Pronouns as Copulas. The following shortened pronouns are used as copulas ('is, are'):

3 m	ܐܬܐ -u (-w)	ܐܬܐ - <i>ennon</i>
f	ܐܬܝܐ -i (-y)	ܐܬܝܐ - <i>ennēn</i>
2 m	ܐܬܐ -(a)tt	ܐܬܐ -(a)tt on
f	ܐܬܝܐ -(a)tt	ܐܬܝܐ -(a)tt ēn
1 c	ܐܬܐ -nā	ܐܬܐ - <i>nan</i>

The third-person copulas are used with both the first- and the second-person pronouns, although the corresponding first- and second-person copulas also occur.

ܐܬܐ ܐܬܐ ܐܬܐ *att-u malkā.*

You are the king.

ܐܬܐ ܐܬܐ ܐܬܐ *att malka-tt.*

You are the king

ܐܬܐ ܐܬܐ ܐܬܐ *atton-ennon tammān.*

You are there.

atton tammān-atton. You are there.

The copulas may occur anywhere in the sentence, after subject or predicate.

enā-nā šliḥā d-alāhā. I am an apostle of
God.
ḥnan šliḥē-nan d- We are messengers of
malkā. the king.

When the masculine copula -u is preceded by -ā, the -ā is shortened to -a- and forms a diphthong -aw:

hu malka-w. He is the king.

But when it is preceded by a consonant, the copula is read as enclitic -u, as in

gabrā tammān-u. The man is there.

The feminine enclitic copula preceded by a consonant is read as -i:

attā tammān-i. The woman is there.

But when the feminine copula is preceded by a vowel, it is read as -y:

hi malktā-y. She is the queen.

§ 6.3 Third-Person Plural Pronouns as Direct Objects. The third-person plural short pronouns, and only they of the independent pronouns, are used as direct objects of verbs. Although they are written separate, they should be considered as quasi-enclitic.

šlah-ennon. He sent them.
qeṭlet-ennon. I killed them.
dbar-ennēn. He led them (f).

The other direct-object pronouns will be taken up in §7.3.

§ 6.4 Demonstratives. The same words are used as both demon-

strative adjectives and demonstrative pronouns. They are as follows.

	SINGULAR	PLURAL
this (m)	ܠܗܢܐ <i>hānā</i>	ܠܗܠܝܢ <i>hālēn</i>
this (f)	ܠܗܕܐ <i>hādē</i>	ܠܗܠܝܢ <i>hālēn</i>
that (m)	ܠܗܐ <i>haw</i>	ܠܗܢܐ <i>hānōn</i>
that (f)	ܠܗܐ <i>hay</i>	ܠܗܢܐ <i>hānēr</i>

As adjectives, these words may either precede or follow the words they modify. Thus, both ܠܗܢܐ ܠܡܠܟܐ *malkā hānā* and ܠܡܠܟܐ ܠܗܢܐ *hānā malkā* mean 'this king,' and both ܠܗܕܐ ܠܡܕܝܬܐ *mdittā hādē* and ܠܡܕܝܬܐ ܠܗܕܐ *hādē mdittā* mean 'this city.'

Hādē followed immediately by the feminine enclitic copula *-i* is pronounced *hādā-y*. *Hānā* followed by the masculine singular enclitic copula *-u* may be written as one word, ܠܗܢܐ *hānā-w*.

Vocabulary 6

NOUNS

- ܠܡܕܝܬܐ *knuštā* assembly, synagogue
 ܠܡܕܝܬܐ *madbrā* wilderness
 ܠܡܠܗ *melhā* (f) salt
 ܠܡܠܗ *pagrā* body
 ܠܡܠܗ *ruhā* (f) spirit¹

VERB

- ܠܡܠܗ *dbar* to lead, guide

OTHERS

- ܐܠܐ *āp* so, so also
 ܐܠܐ *d(a)-* that (subordinating conjunction)
 ܠܗܢܐ *hānā* (m sing), ܠܗܕܐ *hādē* (f sing), ܠܗܠܝܢ *hālēn* (c pl) this
 ܠܗܐ *haw* (m sing), ܠܗܐ *hay* (f sing), ܠܗܢܐ *hānōn* (m pl), ܠܗܢܐ

¹*Ruhā* is feminine except in the phrases ܠܡܠܗ ܕܩܕܝܫܐ *ruhā d-quddšā* and ܠܡܠܗ ܩܕܝܫܐ *ruhā qaddiṣā* 'Holy Ghost,' in which *ruhā* is usually construed as masculine.

LESSON SIX

hānēn (f pl) that

ܡܚܕܐ *mehdā* at once, immediately

ܡܢܗ *manu* (for *man*-[*h*]u) who is (he/it)?

ܡܢܗ *māna-w* (for *mānā*-[*h*]u) what is he/it?

PROPER NAME

ܝܫܘܥ ܡܫܝܗ *išo' mšihā* Jesus Christ

Exercise 6

Read and translate:

- 1 ܡܢ ܡܢܗ ܡܢܗ ܡܢܗ?
- 2 ܡܚܕܐ ܡܚܕܐ ܡܢ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 3 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 4 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 5 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 6 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 7 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 8 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 9 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 10 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 11 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 12 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 13 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 14 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 15 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 16 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 17 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 18 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 19 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 20 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 21 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.
- 22 ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ.

INTRODUCTION TO SYRIAC

- 23 ܒܗ ܐܬܝܬܐ ܠܬܬܐ ܡܢܗ ܒܢܝܐ ܡܢ ܡܢܬܐ ܕܐܬܬܐ ܕܡܢܬܐ.
- 24 ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ
- 25 ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ
- 26 ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ
- 27 ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ
- 28 ܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ ܕܡܢܬܐ

Translate into Syriac:

1. This is the assembly of all the peoples of the land.
2. Those men are in the wilderness.
3. Are you the man whose wife killed herself?
4. There is no salt in our house.
5. The angels went up into heaven.
6. These messengers led them to the kings' cities.
7. Who is it that pursued the enemy as far as the river?
8. This man abandoned his wife in the village.

הַחֲזָקָה הַשְּׁבִיעִית

Lesson Seven

§ 7.1 **Inflection of III-Weak Verbs.** Most verbs whose third radical consonant is weak, i.e., originally *w* or *y*, have slightly modified inflections in the perfect. The vast majority of these verbs appear in the 3rd masculine singular with the ending *-ā*, as *bnā* ‘to build.’ The inflection is as follows.

3 m	בָּנָה <i>bnā</i>	בָּנְהָה <i>bnaw</i>
f	בָּנְתָה <i>bnāt</i>	בָּנְתָהָה <i>bnay</i>
2 m	בָּנִיתָ <i>bnayt</i>	בָּנִיתָהָה <i>bnayton</i>
f	בָּנִיתְּ <i>bnayt</i>	בָּנִיתְּהָה <i>bnaytēn</i>
1 c	בָּנֵתִי <i>bnēt</i>	בָּנֵתִיָּה <i>bnayn</i>

Note especially the pattern of the first-person singular.

The second inflectional pattern of III-weak verbs—much less common—is like that of *hdi* ‘to be glad.’ The inflection is as follows.

3 m	הִדִּי <i>hdi</i>	הִדִּיָּה <i>hdi</i>
f	הִדִּיתָ <i>hedyat</i>	הִדִּיתָהָה <i>hdi</i>
2 m	הִדִּיטָה <i>hdiyt</i>	הִדִּיטָהָה <i>hdiyton</i>
f	הִדִּיטְּ <i>hdiyt</i>	הִדִּיטְּהָה <i>hdiytēn</i>
1 c	הִדִּיתִי <i>hdiṭ</i>	הִדִּיתִיָּה <i>hdiyn</i>

Note that the 3rd-person feminine singular is absolutely regularly formed, while the 1st-person singular is like *bnēt*, but with the vowel *-i-*. As the transcription shows, the *-t* of the 2nd persons is not spirantized; the *-ṭ* of the 1st-person singular is spirantized.

§ 7.2 The Perfect of *Hwā*. The perfect inflection of *hwā* 'to be' is exactly like that of *bnā*.

3 m	ܠܗܘܐ <i>hwā</i>	ܠܗܘܐܝܬ <i>hwaw</i>
f	ܠܗܘܐܬ <i>hwāt</i>	ܠܗܘܐܝܬܝܬ <i>hway</i>
2 m	ܠܗܘܐܝܬ <i>hwayt</i>	ܠܗܘܐܝܬܝܬܝܬ <i>hwayton</i>
f	ܠܗܘܐܝܬܝܬ <i>hwayt</i>	ܠܗܘܐܝܬܝܬܝܬܝܬ <i>hwaytēn</i>
1 c	ܠܗܘܐܝܬܝܬ <i>hwēt</i>	ܠܗܘܐܝܬܝܬܝܬܝܬ <i>hwayn</i>

However, when this verb is used as the past copula, the initial *h*- is silenced with the *linea occultans* throughout the inflection. As a copula, *-wā* is treated as an enclitic.

ܠܗܘܐܝܬܝܬܝܬܝܬ <i>gabrā b-bayteh-wā</i> .	The man was in his house.
ܠܗܘܐܝܬܝܬܝܬܝܬܝܬܝܬ <i>šlihē ba-mdittā-waw</i> .	The apostles were in the city.

§ 7.3 The Perfect with Object Suffixes. The objective pronominal enclitics, which are suffixed directly onto a verb, are basically the same as the set of enclitics I given in §4.1; an important exception is the first-person singular objective enclitic *-an* (with *otiose yod*). The 3rd-person plural enclitics are not used as object suffixes (see §6.2).

With the vowel-initial enclitics (3 masc. sing. *-eh*, 3 fem. sing. *-āh*, 2 masc. sing. *-āk*, 2 fem. sing. *-ek*, 1 sing. and pl. *-an*) the verbal stem of the 3rd masc. sing. verb (*CCaC*, *CCeC*) undergoes a change in pattern to *CaCC-*, the third radical consonant remaining spirantized. The 1st sing. (*CeCCet*) and the 3rd fem. sing. (*CeCCat*) both change to *CCaCt-* before vowel-initial suffixes. All revert to their original patterns with the 2nd pl. suffixes (*-kon*, *-kēn*), which are consonant-initial. Thus, from *rdap* 'to drive':

	ܠܕܥܡܐ <i>RDAP</i>	ܠܕܥܡܐܝܬ <i>REDPAT/REDPET</i>
+ 3 masc. sing.	ܠܕܥܡܐܝܬ <i>radpeh</i>	ܠܕܥܡܐܝܬܝܬ <i>rdapteḥ</i>
+ 3 fem. sing.	ܠܕܥܡܐܝܬܝܬ <i>radpāh</i>	ܠܕܥܡܐܝܬܝܬܝܬ <i>rdaptāḥ</i>
+ 2 masc. sing.	ܠܕܥܡܐܝܬܝܬ <i>radpāk</i>	ܠܕܥܡܐܝܬܝܬܝܬ <i>rdaptāk</i>

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+ 2 fem. sing.	רדפק <i>radpek</i>	רדפקת <i>rdaptek</i>
+ 1 sing.	רדפן <i>radpan</i>	רדפנת <i>rdaptan</i>
+ 3 masc. pl.	רדפן-ענן <i>rdap-ennon</i>	רדפט/רדפט- ענן <i>redpat/redpet- ennon</i>
+ 3 fem. pl.	רדפן-עננן <i>rdap-ennēn</i>	רדפט/רדפט- עננן <i>redpat/redpet- ennēn</i>
+ 2 masc. pl.	רדפקון <i>rdapkon</i>	רדפטקון/ רדפטקון <i>redpatkon/ redpetkon</i>
+ 2 fem. pl.	רדפקנן <i>rdapkēn</i>	רדפטקנן/ רדפטקנן <i>redpatkēn/ redpetkēn</i>
+ 1 pl.	רדפן <i>radpan</i>	רדפנת <i>rdaptan</i>

As in the possessive construction, the use of anticipatory object pronouns is quite common, e.g.,

הוא הרג את המלך. <i>qatleh l-malkā.</i>	He killed the king.
היא/הוא הרגה את המלכה. <i>qtaltāh l-malktā.</i>	She/I killed the queen.

Vocabulary 7

NOUNS

אתר <i>atrā</i> pl -ē place
בשר <i>barnāšā</i> pl <i>bnaynāšā</i> man, person, human, (pl) people
בן <i>brā</i> pl <i>bnayyā</i> son (+ 1st sing. possessive enclitic, <i>ber</i> 'my son')
בת <i>bartā</i> pl <i>bnātā</i> daughter
יהודי <i>yudāyā</i> pl -ē Jew (<i>h</i> silent except after proclitics, as <i>da-yhudāyē</i> 'of the Jews')
יום <i>yawmā</i> pl -ē/-ātā (m) day
משכנא <i>meskēnā</i> pl -ē poor, poor person, unfortunate
כנסייה <i>ēdtā</i> pl -ātā church, assembly

VERBS

את <i>etā</i> to come
בן <i>bnā</i> to build
בן <i>b^cā</i> to seek, search for

ܠܗܘܐ *hwā* to be
ܠܗܕܝ *hdi* to rejoice
ܠܗܙܐ *hzā* to see

OTHERS

ܠܐ *ellā* but
ܠܠܝܠܝܢܐ *b-koll-zban* always
ܠܕܝܢ *dēn*¹ but, however, for, then

Exercise 7

Read and translate:

ܠܗܘܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
ܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
ܠܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ?
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ?
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
ܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.
1 ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

¹Like the Greek postpositive particle *δε*, with which this word has been confused, *dēn* may not stand first in a sentence but must be preceded by another word; it is often best left untranslated.

LESSON SEVEN

- 17 ܐܬܬܝܬ ܒܪ ܕܡܠܟܐ.
- 18 ܐܝܬܝܬܝܬ ܐܬܬܝܬܐ ܠܡܠܟܐ ܡܬܢ ܠܡܠܟܐ.
- 19 ܥܠܡܐ ܠܥܠܡܐ ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 20 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 21 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 22 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 23 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 24 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 25 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
- 26 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

Translate into Syriac:

1. He said that we always have the poor with us.
2. And in those days they rejoiced in the church the king had built for them in that place.
3. The sons of this man killed the enemy of their city.
4. Why did he abandon you in a village in which there was no water?
5. I led him from the wilderness to his daughter's house.
6. He perished on the mountain with the money had had seized from the poor people.
7. He and the men of his village marched against the king who had killed his son.

كاتب

Lesson Eight

§ 8.1 The Active Participles. The masculine singular active participle for all sound verbs of the G-form (i.e., verbs with no weakness) on the pattern *CCaC* or *CCeC*) is made on the pattern *CāCeC*, as *kāteb* 'writing' from *ktab*, *sāleq* 'leaving' from *sleq*, and *rāheṭ* 'running' from *rheṭ*. The active participles occur mainly in the absolute state as predicates; following are the masculine and feminine singular and plural forms of the absolute state for the three types of verbs introduced so far. All active participles are distinguished orthographically by a dot on top of the word.

TYPE	MASC. SING.	FEM. SING.	MASC. PL.	FEM. PL.
Sound	كاتب <i>kāteb</i>	كاتبة <i>kātbā</i>	كاتبين <i>kātbīn</i>	كاتبات <i>kātbān</i>
III-gutt.	آمر <i>āmar</i>	آمرة <i>āmrā</i>	آمرين <i>āmrīn</i>	آمرات <i>āmrān</i>
III-weak	بان <i>bānē</i>	بانية <i>bānyā</i>	بانين <i>bāneyn</i>	بانيات <i>bānyān</i>

Note that a 3rd guttural radical (*h*, *ḥ*, ' , *ʿ*, *r*) changes the stem vowel from *-e-* to *-a-*; otherwise formation is regular.

§ 8.2 Uses of the Participle. The active participle is used with the short pronominal enclitics (3rd-person enclitics optional and rarely used) to form a participial inflection used for the present habitual ("he goes"), the present progressive ("he is going") and occasionally the future ("he will go"). The full inflection is as follows.

3 m	كاتب <i>kāteb(-u)</i>	كاتبين <i>kātbīn(-ennon)</i>
f	كاتبة <i>kātbā(-y)</i>	كاتبات <i>kātbān(-ennēn)</i>
2 m	كاتب <i>kāteb-att</i>	كاتبين <i>kātbī-tton</i>

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f	ⲕⲁⲧⲃⲁ ⲁⲧⲧ	<i>kātbā-att</i>	ⲕⲁⲧⲃⲁ ⲧⲧⲉⲛ	<i>kātbā-ttēn</i>
1 m	ⲕⲁⲧⲃⲁ ⲛⲁ	<i>kāteb-nā</i>	ⲕⲁⲧⲃⲁ ⲛⲁⲣⲓ	<i>kātbīn-narī</i>
f	ⲕⲁⲧⲃⲁ ⲛⲁ	<i>kātbā-nā</i>	ⲕⲁⲧⲃⲁ ⲛⲁⲛ	<i>kātbān-nan</i>

Note reduction of the stem vowel *-e-* where it occurs. Note also that the *n* of the 2nd pl. participles assimilates to the *t* of the enclitic. Because this inflection is participial/adjectival, all persons have both masculine and feminine forms.

The participial inflection of the 1st and 2nd persons occasionally appears in the following contracted forms:

2 m	ⲁⲃⲃⲁⲧ	<i>‘ābdatt</i>	ⲁⲃⲃⲁⲧⲧⲉⲛ	<i>‘ābditton</i>
2 f	ⲁⲃⲃⲁⲧ	<i>‘ābdatt</i>	ⲁⲃⲃⲁⲧⲧⲉⲛ	<i>‘ābdattēn</i>
1 m	ⲁⲃⲃⲁⲛⲁ	<i>‘ābednā</i>	ⲁⲃⲃⲁⲛⲁⲛ	<i>‘ābdinnan</i>

The past habitual/progressive (“he used to go, he was going, would go”) is formed with the participles and the past copula (*kāteb-wā, kātbā-wāt, kāteb-wayt, kātbā-wayt, kāteb-wêt, kātbā-wêt*, etc.).

ⲕⲁⲧⲃⲁ ⲁⲧⲧ ⲕⲁⲧⲃⲁ	<i>hu sāleq l-turā.</i>	He’s going (he goes) up to the mountain.
ⲕⲁⲧⲃⲁ ⲁⲧⲧ ⲕⲁⲧⲃⲁ ⲕⲁⲧⲃⲁ	<i>hu sāleq-wā l-turā.</i>	He was going (used to go) up to the mountain.
ⲕⲁⲧⲃⲁ ⲕⲁⲧⲃⲁ ⲕⲁⲧⲃⲁ	<i>‘āmar-nā ba-qritā</i>	I live in that village.
ⲕⲁⲧⲃⲁ	<i>hay.</i>	
ⲕⲁⲧⲃⲁ ⲕⲁⲧⲃⲁ ⲕⲁⲧⲃⲁ	<i>‘āmar-wêt tammān.</i>	I used to live there.

The past copula often occurs along with the perfect, especially in narrative prose; in such uses the past copula is generally superfluous and should be disregarded in translation, although in specific contexts it may render the English past perfect, as *ezal-wā* ‘he went’ or, according to context, ‘he had gone.’

Attributive uses of the participle are almost always turned into relative constructions with *d-*, e.g.

ܓܒܪܐ ܕܒܐܥܝܠܐ ܠܒܪܗ	<i>gabrā d-bā^cē la-breh</i>	the man (who is/was) searching for his son
ܡܠܐܟܐ ܕܢܗܬܝܢ ܠܐ	<i>malakē d-nāhtin l-</i>	angels descending to
ܐܪܥܐ ܡܠܩܝܢ ܠܐ	<i>ar^cā w-sālqin la-</i>	earth and ascending
ܠܫܡܝܐ	<i>šmayyā</i>	to heaven

The active participle is often used adverbially (even redundantly) to express the manner in which something is done, e.g.

ܐܡܪ ܠܝ ܐܡܪ ܕ...	<i>emar li āmar d-...</i>	he said to me, say- ing...
ܢܦܩܬ ܡܢ ܠܗܝܬܐ ܕܢܚܝܬܐ	<i>nepqat men lwātan</i>	She went out from
ܡܕܡܐ ܒܐܥܝܠܐ ܡܕܡܐ	<i>bā^cyā meddem.</i>	our presence, look- ing for something.

Such adverbial uses, especially when complementary to a verbal object, are frequently introduced by *kad*, e.g.

ܐܝܬܬܝܢ ܕܥܝܢܐ ܕܚܝܬܐ ܕܢܚܝܬܐ	<i>eškhu kad yāteb b-</i>	They found him sit- ting in the house.
ܒܬܝܬܐ	<i>baytā</i>	

In general the participles do not take enclitic objects as finite verbs do; rather, they take pronominal objects through *l-*. The exception is the 3rd-person plural short pronouns *ennon* and *ennēn*, which do follow a participle as direct object.

ܗܘܐ ܕܕܒܐܪܐ ܠܐ ܕܢܚܝܬܐ ܕܢܚܝܬܐ	<i>haw d-dābar-wā lāk</i>	he who was guiding you
ܗܘܐ ܕܕܒܐܪܐ ܐܢܢܐ	<i>haw d-dābar-ennon</i>	he who was guiding them

§ 8.3 Object Suffixes with Third-Person Plural Verbs. Just as the verbal stem of the 3rd sing. perfect verb undergoes changes before the addition of the object suffixes, so also do 3rd-person plural verbs. The 3rd masc. pl. verb assumes the pattern *CaCCu-*; the 3rd-person fem. pl. verb takes the pattern *CaCCā-* before the enclitics that are originally vowel-initial.

LESSON EIGHT

	ܪܕܦܝ <i>rdap</i>	ܪܕܦܝ <i>rdap</i>
+ 3 m s	ܪܕܦܝܐ <i>radpu</i>	ܪܕܦܝܐ <i>radpāy</i>
+ 3 f s	ܪܕܦܝܬ <i>radpuh</i>	ܪܕܦܝܬ <i>radpāh</i>
+ 2 m s	ܪܕܦܝܬ <i>radpuk</i>	ܪܕܦܝܬ <i>radpāk</i>
+ 2 f s	ܪܕܦܝܬ <i>radpuk</i>	ܪܕܦܝܬ <i>radpek</i>
+ 1 c s	ܪܕܦܝܬ <i>radpun</i>	ܪܕܦܝܬ <i>radpān</i>
+ 2 m pl	ܪܕܦܝܬܐ <i>radpukon</i>	ܪܕܦܝܬܐ <i>rdapkon</i>
+ 2 f pl	ܪܕܦܝܬܐ <i>radpukēn</i>	ܪܕܦܝܬܐ <i>rdapkēn</i>
+ 1 c pl	ܪܕܦܝܬܐ <i>radpun</i>	ܪܕܦܝܬܐ <i>radpān</i>

Note especially the form and spelling of the 3rd masc. sing. enclitic on each of these two persons. The original form of this enclitic was *-ohi* (Aramaic ܫܝܗ) which explains the historical spelling in Syriac orthography.

With the 3rd masc. pl. verb, the vowel-initial enclitics all lose their initial vowels. With the 3rd fem. pl. verb, the vowel-initial enclitics similarly lose their vowels, with the exception of the 2nd fem. sing. enclitic *-ek*, which takes precedence over the inflectional vowel.

Vocabulary 8

NOUNS

ܟܪܕܝܬܐ	<i>kārōzutā</i> pl - <i>zwātā</i> gospel, preaching
ܡܪܗܝܡܢܘܬܐ	<i>mrahmānutā</i> pl - <i>nwātā</i> mercy, loving kindness
ܩܪܩܢܐ	<i>purqānā</i> pl - <i>ē</i> salvation
ܦܪܕܩܐ	<i>pārōqa</i> pl - <i>ē</i> savior
ܩܢܬܪܐ	<i>qentrōnā</i> pl - <i>ē</i> centurion
ܪܗܡܐ	<i>rāhmā</i> pl - <i>ē</i> friend
ܪܗܡܬܐ	<i>rāhemtā</i> pl - <i>ātā</i> friend (f)
ܩܪܝܫܐ	<i>qaššišā</i> pl - <i>ē</i> elder

INTRODUCTION TO SYRIAC

ADJECTIVES (given in the absolute state)

ܠܐ / ܐܠܗܐ *ḥad* (m), *ḥdā* (f) one, a

ܩܕܝܫܐ *qaššiš* old, elder

ܩܪܝܒ *qarrib* near, close (*l-* to)

ܪܗܝܩ *rahhiq* far, distant

VERBS

ܐܫܬܪܝܢ *eškah* to find

ܠܝܬ *hyā* to live, be alive

ܦܪܣ *pras* to spread

ܪܗܡ *rhem* to love

ܫܕܕܪ *šaddar* to send

OTHERS

ܒܝܕ *b-yad* by, through, by means of, via

ܒܠܗܕܐ *balḥōd* alone (also takes pron. encl. II [see §9.2], e.g.,
balḥōdaw 'by himself')

ܩܪܝܒ ܠܡܡܬ *qarrib la-mmāt* near death

ܕܥܝܢ *gēr* but, however, indeed (a causal conjunction; like
dēn and the Greek postpositive *γὰρ*, *gēr* does not
stand at the head of a sentence)

ܫܒܝܠ *saggi* very

PROPER NAMES

ܝܫܘܥ *yōḥannān* John

ܠܘܩܐ *luqā* Luke

ܡܪܩܝܫ *marqōs* Mark

ܡܬܬܝ *mattay* Matthew

Exercise 8

Read and translate:

ܬܬܝܬܝܢ ܬܡܢ ܬܦܪܫܝܢ ܒܝܕ ܩܕܝܫܐ.
ܠܐ ܡܪܩܝܫ ܬܠܫܐ ܬܠܫܐ ܢܫܐ ܬܝܬܝܢ.
ܐܬܝܬ ܠܐ ܢܬܠܝܬ ܕܥܝܢ ܬܝܬܝܢ.
ܬܝܬܝܢ ܐܬܝܬܝܬ ܬܝܬܝܢ ܕܠܐ ܬܝܬܝܢ ܠܡܡܬܝܢ.
ܐܬܝܬܝܬ ܬܝܬܝܢ ܬܝܬܝܢ ܬܝܬܝܢ ܬܝܬܝܢ.
ܬܝܬܝܢ ܬܝܬܝܢ ܬܝܬܝܢ ܬܝܬܝܢ ܬܝܬܝܢ.

LESSON EIGHT

- 7 ܚܐ ܡܢܬܐ ܐܡܬܐ ܕܡܪܝܬܐ ܠܡܪܝܬܐ.
- 8 ܐܡܬܐ ܕܡܪܝܬܐ ܠܡܪܝܬܐ ܠܡܪܝܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ ܕܡܪܝܬܐ.
- 9 ܡܢܬܐ ܐܡܬܐ ܠܡܪܝܬܐ.
- 10 ܐܡܬܐ ܠܡܪܝܬܐ ܕܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 11 ܡܢܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 12 ܐܡܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 13 ܡܢܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 14 ܡܢܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 15 ܡܢܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 16 ܐܡܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.
- 17 ܡܢܬܐ ܐܡܬܐ ܠܡܪܝܬܐ ܚܐ ܡܢܬܐ ܐܡܬܐ.

Translate into Syriac:

1. A centurion whose servant was near death sent the elders of the Jews, who had heard of Jesus, unto him.
2. In this place the apostle built a church for the men and women who live in the city.
3. He is sending a messenger to the king of whom he has heard.
4. He abandoned us with our enemy.
5. Thus the king commanded, and thus he did.
6. After that, they all went out from the city to the mountains.
7. Have you (pl) seen the woman who went out in the morning to the house of her friend (f)?
8. I have heard of the prophet's preaching from the elders.

¹Rāḥmaw 'his friends.'

ⲕⲉⲓ ⲕⲉⲓⲁⲓ

Lesson Nine

§ 9.1 **Adjectives.** Adjectives occur as masculine and feminine, singular and plural. The regular endings for the emphatic and absolute states are given below (example *tāb* ‘good’).

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
emph.	ⲕⲉⲓⲁⲓ <i>tābā</i>	ⲕⲉⲓⲁⲓ <i>tābē</i>	ⲕⲉⲓⲁⲓⲁ <i>tābtā</i>	ⲕⲉⲓⲁⲓⲁⲓ <i>tābātā</i>
abs.	ⲕⲉⲓ <i>tāb</i>	ⲕⲉⲓⲁⲓ <i>tābin</i>	ⲕⲉⲓⲁⲓ <i>tābā</i>	ⲕⲉⲓⲁⲓ <i>tābān</i>

An attributive adjective follows the noun it modifies and agrees in number, gender, and state. Examples:

ⲕⲉⲓⲁⲓ ⲕⲉⲓⲁⲓ	<i>malkā bišā</i>	wicked king
ⲕⲉⲓⲁⲓⲁ ⲕⲉⲓⲁⲓⲁ	<i>atttā šappirtā</i>	beautiful woman
ⲕⲉⲓⲁⲓⲁ ⲕⲉⲓⲁⲓⲁ	<i>šliḥē ḥakkimē</i>	wise apostles
ⲕⲉⲓⲁⲓⲁ ⲕⲉⲓⲁⲓⲁ	<i>neššē ʿattirātā</i>	rich women

An attributive adjective modifying a noun qualified by a possessive pronoun is also in the emphatic state, e.g.

ⲕⲉⲓⲁⲓⲁ ⲕⲉⲓⲁⲓⲁ	<i>brāh ḥakkimā</i>	her wise son
ⲕⲉⲓⲁⲓⲁ ⲕⲉⲓⲁⲓⲁ	<i>attteh ʿattirtā</i>	his rich wife
ⲕⲉⲓⲁⲓⲁ ⲕⲉⲓⲁⲓⲁ	<i>baytāk rabbā</i>	your large house

Predicate adjectives stand in the absolute state—and they tend to come first in the sentence—while agreeing with the subject in number and gender, e.g.

LESSON NINE

ܒܝܫ ܐܬܐ ܡܠܟܐ.	<i>biš-u malkā.</i>	The king is wicked.
ܫܦܝܪܐ ܐܬܐ ܚܝܬܐ.	<i>šappirā-y attā.</i>	The woman is beautiful.
ܫܠܝܗܐ ܐܬܐ ܫܠܝܗܐ.	<i>hakkimin-waw šliḥē.</i>	The apostles were wise.
ܥܬܝܪܐܢ ܐܬܐ ܢܝܫܐ.	<i>ʿattirān-ennēn neššē.</i>	The women are rich.

There is no comparative or superlative degree of the adjective. The comparative sense is conveyed by the use of *men*, e.g.

ܐܢܐ ܢܐ ܥܬܝܪ ܡܢ ܚܝܬܐ.	<i>enā-nā ʿattir mennāk.</i>	I am richer than you.
ܫܠܝܗܐ ܫܠܝܗܐ ܡܢ ܚܝܬܐ.	<i>šliḥā hakkim-u men hālēn gabrē.</i>	The apostle is wiser than these men.

The superlative sense is achieved by the adjective with *men koll-* or simply by sense.

ܐܬܐ ܐܬܐ ܡܢ ܚܝܬܐ ܡܢ ܚܝܬܐ ܡܢ ܚܝܬܐ.	<i>gabrā haw rabb-wā men kollhon bnay-madnḥā.</i>	This man was the greatest of all the men of the east.
ܡܢ ܐܬܐ ܡܢ ܚܝܬܐ ܡܢ ܚܝܬܐ ܡܢ ܚܝܬܐ.	<i>man-u rabb b-malkutā da-šmayyā?</i>	Who is the greatest in the kingdom of heaven?

§ 9.2 Pronominal Enclitics II. The second set of pronominal enclitics is as follows.

3 m	ܐܬܐ -aw	ܐܬܐ -ayhon
f	ܐܬܐ -ēh	ܐܬܐ -ayhēn
2 m	ܐܬܐ -ayk	ܐܬܐ -aykon
f	ܐܬܐ -ayk	ܐܬܐ -aykēn
1 c	ܐܬܐ -ay	ܐܬܐ -ayn

These pronominals are attached to certain prepositions, such as *ʿal* (combining form, *ʿl-*), to give the following inflection:

3 m	ܥܠܐ ܥܠܐ	ܥܠܐ ܥܠܐ
f	ܥܠܐ ܥܠܐ	ܥܠܐ ܥܠܐ

2 m	ܠܝܟ ʿlayk	ܠܝܟܢ ʿlaykon
f	ܠܝܟ ʿlayk	ܠܝܟܢ ʿlaykēn
1 c	ܠܝ ʿlay	ܠܝܢ ʿlayn

Other common prepositions that take this set of pronominals are : *šēd* ‘beside, at’ (*šēdaw, šēdēh, &c.*), *hlāp* ‘on behalf of’ (*hlāpaw, hlapēh, &c.*), *hdār* ‘around’ (*hdāraw, hdārēh, &c.*) and *qdām* ‘before’ (*qdāmaw, qdāmēh, &c.*).

The particle of existential predication, *it*, also takes this set of pronominals (*itaw, itēh, itayk, &c.*). When the enclitics are attached to *it*, it ceases to function as an existential predicator and becomes merely a subject carrier, e.g.

ܐܕܐܪܝܬܐ ܕܫܝܡܥܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܫܝܡܥܢ	<i>kad hu itaw-wā b-</i>	While he was at Si-
ܒܝܬܗ ܕܫܝܡܥܢ	<i>bayteh d-šem^cōn,</i>	mon’s house, a
ܐܬܬܐ ܕܡܪܝܬܐ	<i>etāt attā.</i>	woman came.
ܐܢܐ ܕܥܢ ܠܐ ܒܝܬܐ ܕܡܪܝܬܐ	<i>enā dēn lā b-koll-zban</i>	for I will not always
ܐܝܬܐ ܕܡܪܝܬܐ	<i>itay lwātkon.</i>	be amongst you.

§ 9.3 **Possessive Suffixes with Plural Nouns.** The pronominal possessive enclitics are attached to plural nouns as follows.

(a) plurals in *-ātā*: the final *-ā* is dropped and the enclitic suffixes I (§4.1) are added, as from *bnātā* ‘daughters’ > *bnāteh* ‘his daughters,’ *bnātāh* ‘her daughters,’ *bnātā* ‘your daughters.’

(b) plurals in *-ē* and *-ayyā*: final *-ē/-ayyā* is dropped and the enclitic suffixes II (§9.2) are added, e.g., *šliḥaw* ‘his apostles,’ *bnēh* ‘her sons,’ *neššayk* ‘your women,’ and *bāttā* ‘my houses.’

§ 9.4 **Paradigm of y(h)ab ‘To Give.’** The verb *y(h)ab* ‘to give,’ used only in the perfect and imperative, is regularly inflected insofar as the personal endings are concerned. With the exception of the 3rd fem. sing. and 1st sing., whose patterns are absolutely regular, in all other forms the *h* is unpronounced and its vowel falls back to the *y*.

LESSON NINE

3 m	יָבַב yab	(יָבַבְתָּ yab(un)
f	יָבַבְתָּ yehbat	(יָבַבְתְּ yab(ēn)
2 m	יָבַבְתָּ yabt	יָבַבְתָּ yabton
f	יָבַבְתְּ yabt	יָבַבְתְּ yabtēn
1 c	יָבַבְתִּי yehbet	יָבַבְתִּי yabn(an)

Vocabulary 9

NOUNS

מִלְתָּא *melltā* pl מִלְלֵי *mellē* (f) word¹

פָּרַדִּיזָא *pardisā/pardaysā* paradise

ADJECTIVES

רָע *biš* bad, evil, wicked

חֲדַת *ḥdet* (m) *ḥadtā* (f) pl *ḥadtin/ḥadtān* (emph *ḥadtā/ḥdattā*² pl *ḥadtē/ḥadtātā*) new

חַכְכִּים *ḥakkim* wise

טָב *tāb* good

סַגְיָא *saggi* (m) סַגְיָא *saggi'ā* (f) pl סַגְיָא *saggi'in* (m)
סַגְיָא *saggi'ān*³ many, much

עָתִיר *attir* rich

קַדְדִּישׁ *qaddiṣ* holy, sacred

רַב *rabb* pl רַבִּין *rawrbīn/רַבָּן rawrbān* big, great

שַׁפִּיר *šappir* beautiful

VERB

יָבַב *yab* to give (perfect and imperative only)

OTHER

לְפָנֵי *hlāp* for the sake of, instead of (+ pron. encl. II: לְפָנֵי *hlāpaw* 'for his sake')

שֶׁד *šēd*⁴ beside, next to, at (+ pron. encl. II: שֶׁד *šēdaw*

¹*Melltā* is normally feminine; however, when it translates *ὁ λόγος*, it is masculine.

²The doubled *-tt-* in *ḥdattā* is spelled with one *tāw*; two *tāws* only in the fem. pl. חֲדַתָּא *ḥadtātā*.

³Note that *ālāp* appears in all forms except the masc. sing. absolute.

⁴Generally *šēd* is spelled with *yod* when followed by a noun and with *ālāp*

'next to him')

PROPER NAMES

אָדָם *ādām* Adam

ḥawwā Eve

𐎧𐎠𐎢𐎡𐎴 *mušē* Moses

Exercise 9

(a) Read and translate the following phrases:

[illegible]

when followed by a pronominal enclitic.

LESSON NINE

- 22 אֶחָד וְאֶחָד
- 23 מֵאֶחָד מֵאֶחָד
- 24 מֵאֶחָד מֵאֶחָד
- 25 לֵאמֹר מֵאֶחָד
- 26 מֵאֶחָד מֵאֶחָד
- 27 אֶחָד מֵאֶחָד
- 28 מֵאֶחָד מֵאֶחָד
- 29 מֵאֶחָד מֵאֶחָד
- 30 מֵאֶחָד מֵאֶחָד

(b) Turn the phrases in exercise A into sentences, e.g., *baytā ḥadīṭā* 'new house' → *ḥadīṭā baytā* 'the house is new.'

(c) Read and translate:

- 1 בַּיִת לְחֵדָּה מֵאֶחָד מֵאֶחָד.
- 2 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 3 מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 4 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 5 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 6 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 7 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 8 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 9 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 10 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 11 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 12 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 13 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 14 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.
- 15 מֵאֶחָד מֵאֶחָד מֵאֶחָד מֵאֶחָד.

ܬܢܐ ܠܗ ܩܪܝܬܐ ܡܠܚܡܐ ܡܕܐ ܕܚܝܬܐ.
 ܡܕܐ ܕܠܡܢܐ ܩܪܝܬܐ ܠܡܢܐ ܡܕܐ ܡܕܐ.
 ܡܕܐ ܡܕܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ.
 ܠܡܢܐ ܡܕܐ ܠܡܢܐ ܠܡܢܐ.
 ܡܕܐ ܠܡܢܐ ܠܡܢܐ.
 ܡܕܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ.

Translate into Syriac:

1. Our enemy was evil.
2. The new churches that they built were large.
3. His sons were many.
4. Their houses in the city are new.
5. I gave her the books that you gave me.
6. My sons were the greatest in the kingdom.
7. That new city is larger than the one in which we live.

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יִלְדָּתְךָ לְךָ Lesson Ten

§ 10.1 **Paradigm of I-y Verbs.** Verbs whose first radical is *y* are pronounced with an initial *i-* in all persons of the inflection except for the fixed 3rd fem. sing. and 1st sing. Thus, from *iled*:

3 m	יִלְדָּתְךָ <i>iled</i>	(יִלְדָּתְךָ <i>iled(un)</i>
f	יִלְדָּתְךָ <i>yeldat</i>	(יִלְדָּתְךָ <i>iled(ēn)</i>
2 m	יִלְדָּתְךָ <i>iledt</i>	יִלְדָּתְךָ <i>iledton</i>
f	יִלְדָּתְךָ <i>iledt</i>	יִלְדָּתְךָ <i>iledtēn</i>
1 c	יִלְדָּתְךָ <i>yeldet</i>	יִלְדָּתְךָ <i>iledn</i>

I-y verbs of the P^cAL (CCaC) type exhibit the same initial change, e.g., *ida^c* ‘to know’ (*ida^c*, *yed^cat*, *ida^ct*, *yed^cet*, &c.). Active participles are regularly formed, as יֹשֵׁב *iteb* ‘to sit’ > יֹשֵׁב *yāteb* ‘sitting’ and יָדָא *ida^c* ‘to know’ > יָדָא *yāda^c* ‘knowing.’

§ 10.2 **Object Suffixes with the Remaining Persons of the Perfect.** The verbal stem of the first-person plural and the second persons undergoes no vocalic shift before the enclitic object pronouns; changes are made, however, in the endings: the 2nd masc. sing. becomes CCaCtā-, the 2nd fem. sing. becomes CCaCti-, the 2nd masc. pl. becomes CCaCtonā-, and the 1st pl. becomes CCaCnā-. The enclitic objects added to the forms that end in -ā are identical to those added to the 3rd fem. pl. (see §8.3).

	יִלְדָּתְךָ <i>RDAPT</i>	יִלְדָּתְךָ <i>RDAPT</i>
+ 3 m s	יִלְדָּתְךָ <i>rdaptāy</i>	יִלְדָּתְךָ <i>rdaptiw</i>
+ 3 f s	יִלְדָּתְךָ <i>rdaptāh</i>	יִלְדָּתְךָ <i>rdaptih</i>

+ 1 c s	ܪܕܢܬܐܢ <i>rdaptān</i>	ܪܕܢܬܐܢ <i>rdaptin</i>
+ 1 c pl	ܪܕܢܬܐܢ <i>rdaptān</i>	ܪܕܢܬܐܢ <i>rdaptin</i>
	ܪܕܢܬܐܢ <i>RDAPTON</i>	ܪܕܢܬܐܢ <i>RDAPN</i>
+ 3 m s	ܪܕܢܬܐܢܐܝ <i>rdaptonāy</i>	ܪܕܢܬܐܢܐܝ <i>rdapnāy</i>
+ 3 f s	ܪܕܢܬܐܢܐܗ <i>rdaptonāh</i>	ܪܕܢܬܐܢܐܗ <i>rdapnāh</i>
+ 1 c s	ܪܕܢܬܐܢܐܢ <i>rdaptonān</i>	
+ 1 c pl	ܪܕܢܬܐܢܐܢ <i>rdaptonān</i>	

The 2nd fem. pl. takes the enclitic pronouns in the same manner the masculine: *rdaptēnāy*, *rdaptēnāh*, &c.

§ 10.3 The Construct Singular. The construct is the second state of the noun to be introduced. It is used when two nouns or a noun and a descriptive phrase are put together in a genitive or limiting relationship, i.e., the first noun is put into the construct state and followed immediately by the second noun (usually emphatic) or by the limiting term (prepositional phrase, e.g.).

For many nouns the construct state is formed by dropping the termination of the emphatic state, as *pārōqā* (emph) > *pārōq* (const) and *ktābā* (emph) > *ktāb*- (const). Adjustments must be made, however, in the stems of the following types of noun:

(a) stems that consist of only two consonants, stems that end in three consonants, and stems ending in two consonants preceded by a long vowel restore a full vowel, usually *-a-*, as *brā* > *bar*-, *hayklā* > *haykal*-, *madnḥā* > *madnaḥ*-, *šmā* > *šem*- and *‘ālmā* > *‘ālam*-. This category includes most feminines that end in *-tā*, e.g., *attā* > *attat*-, *malktā* > *malkat*-, *mdittā* > *mdinat*- and *briktā* > *brikat*-.

(b) stems ending in two consonants (where there is no implied schwa and where the two consonants are different) exhibit a variety of forms, either *CCvC*- or *CvC*- in shape. These are not predictable from the emphatic state. Examples are: *baytā* > *bēt*-,

LESSON TEN

gabrā > *gbar-*, *‘abdā* > *‘bed-*, *lahmā* > *lhem-*, *ar‘ā* > *ara‘-* and *tar‘ā* > *tra‘-*.

Nouns that have been adjusted for the construct state may then be placed in construct with another noun (generally emphatic in state) or with a prepositional phrase, e.g.

ⲉⲩⲁⲩ ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>tra‘-malkutā</i>	palace (lit., “gate of kingship”)
ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>bar-nāšā</i>	person (lit., “son of man”)
ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>‘bed-išō‘</i>	Ebedjesus (“servant of Jesus”)
ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>mlek-malkē</i>	king of kings
ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>brikat-b-neššē</i>	blessed among women

The construct state, or “chain” as it is sometimes called, cannot be considered free in Syriac, i.e., it generally occurs in set phrases and idiomatic constructions. The possessive constructions with *d-*, on the other hand, are quite free in formation. For example, ⲉⲩⲁⲩ ⲉⲩⲁⲩ *baytā d-abāhātā* and ⲉⲩⲁⲩ ⲉⲩⲁⲩ *baython d-abāhātā* both mean ‘the (spiritual) fathers’ house,’ while the construct chain ⲉⲩⲁⲩ ⲉⲩⲁⲩ *bēt-abāhātā* is a set phrase with a particularized meaning, ‘patriarchal see.’ Both ⲉⲩⲁⲩ ⲉⲩⲁⲩ *brā d-ya‘qōb* and ⲉⲩⲁⲩ ⲉⲩⲁⲩ *breh d-ya‘qōb* mean ‘Jacob’s son, a son of Jacob,’ while ⲉⲩⲁⲩ ⲉⲩⲁⲩ *bar-ya‘qōb* is a proper name, Barjacobus.

§ 10.4 The Construct Plural. The construct plural for masculine-type nouns replaces the emphatic plural ending *-ē* with *-ay-*. In feminine-type nouns the final *-ā* of *-ātā* is dropped, giving a construct ending *-āt-*.

ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>tar‘ay-malkutā</i>	courts, palaces
ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>b-yawmay-hêrōdes malkā</i>	in the days of Herod the king
ⲉⲩⲁⲩ ⲉⲩⲁⲩ <i>‘abday-malkā</i>	servants of the king

ܡܠܟܬܐ ܕܐܪܥܐ <i>malkāt-ar^cā</i>	queens of the earth
ܒܢܝ ܢܫܐ <i>bnay-nāšā</i>	people ("sons of man")
ܥܒܕܝ ܫܠܡܐ <i>‘ābday-šlāmā</i>	peacemakers ("makers of peace")
ܐܬܬܢ ܙܥܝܪܐ <i>atton z^cōray-</i>	ye of little faith ("littl
ܗܝܡܢܘܬܐ <i>haymānutā</i>	of faith")

§ 10.5 **Adjectives in the Construct State.** Adjectives occur in the construct state only when they are further limited by another word or phrase bound to them by the construct, as the following examples show.

ܡܕܝܬܐ ܫܥܝܓܝܐ ܕܒ-ܐܡܡܐ <i>mdittā saggi'at-b-‘ammā</i>	a city numerous in people, a populous city
ܐܬܬܐ ܡܠܝܬ ܬܝܒܘܬܐ <i>attā malyat-ṭaybutā</i>	a woman full of grace
ܒܢܝܢܐ ܫܥܝܓܝܐ ܕܝܡܝܢ <i>bnaynāšā saggi'ay-b-yawmāthon</i>	aged people ("people many in their days")

§ 10.6 **Adverbs.** Adverbs are normally made from adjectives in the feminine singular absolute with the adverbial suffix - 'it, for example ܫܪܪܝܪ *šarrir* 'true' > ܫܪܪܝܪܐ *šarrirā'it* 'truly,' and ܠܚܝܡܐ *ḥakkim* 'wise' > ܠܚܝܡܐ *ḥakkimā'it* 'wisely.'

Other adverbs are simply adjectives in the absolute state, as *saggi* 'very' and *ṭāb* 'quite.'

ܫܥܝܓܝܐ ܬܝܒܐ ܕܗܝܠܐ <i>saggi ‘attir-wā.</i>	He was very rich.
ܫܥܝܓܝܐ ܬܝܒܐ ܕܗܝܠܐ <i>ḥdi ṭāb b-hādē.</i>	He was quite glad of that.

LESSON TEN

חָזָא אֱלֹהִים כֹּל דְּהֵבַר
 ḥzā alāhā koll da-
 ʿbad w-hā ṭāb
 šappir.
 God saw all that he
 had made and, be-
 hold, it was very
 good.

Vocabulary 10

NOUNS

- יָד *idā* (const *id-*, abs *yad*) pl *idē/idayyā* hand
 כַּהֲנָנִי *kāhnā* pl *-ē* priest
 מָרָא *mārā* (const *mārē*) pl מָרָאֵי *mārayyā/* מָרָאֵי *māraw-*
wātā lord, master
 מָרְיָא *māryā* The Lord (used only of God and Christ)
 נֹהַר *nuhrā* light
 עֲלָמָא *ʿālmā* (const *ʿālam*) the world
 רַב־כַּהֲנָנִי *rabb-kāhnē* pl *rabbay-kāhnē* chief priest
 רִשָּׁא *rēšā* head (often in construct, e.g., *rēš-abāhātā* patri-
 arch, bishop; *rēš-malakē* archangel); heading, chapter
 תַּלְמִידָא *talmidā* disciple
 תַּרְעָא *tar^cā* (constr *tra^c*) gate; chapter
 תַּרְעָא מַלְכוּתָא *tra^c-malkutā* pl *tar^cay-malkutā* palace, court

ADJECTIVES

- זָעִיר *z^cōr* little, small
 שַׁרְרִיר *šarrir* true, trusty, faithful

VERBS

- דַּמַּק *dmek* to sleep, go to sleep
 חֲפַק *hpak* to return, go back
 יָדָא *ida^c* to know
 יָלַד *iled* to give birth, bear, beget
 יָקַד *iqed* to burn (intr.), catch fire
 יָתַב *iteb* to sit, sit down
 נִהַר *nhar* to be light, bright, to shine

OTHER

- בְּרֵאשִׁית *b-rāšit* in the beginning (< בְּרֵאשִׁית)

PROPER NAME

- ֹרְעֵשְׁלֵם *ōrēšlem* Jerusalem

Exercise 10

Read and translate:

- 1 אַܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 2 ܚܕ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 3 ܚܕ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 4 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 5 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 6 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 7 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 8 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 9 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 10 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 11 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 12 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 13 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.
- 14 ܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ.

Translate into Syriac:

1. Did you see me going down to the little village near the city?
2. We sat down with our disciples near the palace.
3. In the days of the king our kingdom was great.
4. You (f s) drove him from my presence.
5. I know that people are not always wise.
6. We found him in the temple.
7. While the bishop was sitting with his disciples and trusty friends, the church caught fire.

יָרָא יִשְׂרָאֵל

Lesson Eleven

§ 11.1 Paradigm of ‘Hollow’ Verbs: The Perfect. Verbs with an original second radical *w* or *y* are known as “hollow” verbs. The paradigm for the common type, *CāC* in the perfect, is as follows with an example from *qām* ‘to rise up.’

3 m	יָרָא <i>qām</i>	(יָרָא) <i>qām(un)</i>
f	יָרְאָה <i>qāmat</i>	(יָרְאָה) <i>qām(ēn)</i>
2 m	יָרָאת <i>qāmt</i>	יָרָאִיתָ <i>qāmton</i>
f	יָרְאִית <i>qāmt</i>	יָרְאִיתְּ <i>qāmtēn</i>
1 c	יָרָאתִי <i>qāmet</i>	יָרָאִיתִי <i>qāmn(an)</i>

Active participles (note that *ālap*/glottal stop represents the second radical in the masc. sing.; *y* serves as the second radical in all others):

masc.	יָרָא <i>qā'em</i>	יָרְאִים <i>qāymin</i>
fem.	יָרְאָה <i>qāymā</i>	יָרְאִיִּם <i>qāymān</i>

A much rarer type is represented by *mit*, regularly inflected like *qām* but with the *-i-* vowel in the stem throughout (יָמַט *mit*, יָמַטָה *mitat*, יָמַטְתָּ *mitt*, יָמַטְתָּ *mitet*, &c., act. part.: יָמַטְתָּ *mā'et*, יָמַטְתָּ *māytā*, &c.).

§ 11.2 Paradigm of Geminate Verbs: The Perfect. Verbs whose second and third radical consonants are identical are known as geminate, or doubled, verbs; they are inflected similarly to the hollow verbs, the only differences being the length of the stem vowel and the 3rd fem. sing. and 1st sing., both of which are regularly formed with the doubled consonant of the second and third radicals; gemi-

nation is lost in all other persons of the inflection. An example is from *al* (root \sqrt{LL}) 'to go in, enter':

3 m	ܐܠ	<i>al</i>	(ܐܠܐܢܐ) <i>al(un)</i>
f	ܐܠܐܬܐ	<i>ellat</i>	(ܐܠܐܢܐ) <i>al(ēn)</i>
2 m	ܐܠܐ	<i>alt</i>	ܐܠܬܢܐ <i>alton</i>
f	ܐܠܐܬܐ	<i>alt</i>	ܐܠܬܢܐ <i>altēn</i>
1 c	ܐܠܐܬܐ	<i>ellet</i>	ܐܠܢܐ <i>aln(an)</i>

Active participles:

masc.	ܐܠܐܢܐ	<i>ā'el</i>	ܐܠܐܢܐ <i>āllin</i>
fem.	ܐܠܐܢܐ	<i>āllā</i>	ܐܠܐܢܐ <i>āllān</i>

Note that the masc. sing. participle is formed as though from a hollow root; others are predictably formed. The *ālap* is retained by convention in all forms of *al*, which is by far the most common geminate G verb; with other geminates *ālap* appears consistently only in the masc. sing. participle (e.g. \sqrt{QSS} > ܩܐܝܬܐ *qā'eš*, ܩܐܝܬܐ *qāššā*, ܩܐܝܬܐ *qāššīn*, ܩܐܝܬܐ *qāššān*).

§ 11.3 **Paradigm of II-Ālap Verbs.** The vocalic patterning of the perfect of all II-*ālap* verbs is similar. The *ālap*, which originally carried the glottal stop, is only vestigial, and the vowel that would have been carried by the glottal stop falls back onto the first radical consonant. An example is from *šel* (originally *š'el* $\sqrt{Š'L}$) 'to ask':

3 m	ܫܠܐ	<i>šel</i>	(ܫܠܐܢܐ) <i>šel(un)</i>
f	ܫܠܐܬܐ	<i>šelat</i>	(ܫܠܐܢܐ) <i>šel(ēn)</i>
2 m	ܫܠܐ	<i>šelt</i>	ܫܠܬܢܐ <i>šelton</i>
f	ܫܠܐܬܐ	<i>šelt</i>	ܫܠܬܢܐ <i>šeltēn</i>
1 c	ܫܠܐܬܐ	<i>šelet</i>	ܫܠܢܐ <i>šeln(an)</i>

Active participles:

masc.	ܫܠܐܢܐ	<i>šā'el</i>	ܫܠܐܢܐ <i>šālin</i>
fem.	ܫܠܐܢܐ	<i>šālā</i>	ܫܠܐܢܐ <i>šālān</i>

§ 11.4 **The Pleonastic Dative.** Fairly common in Syriac is the

LESSON ELEVEN

pronominal repetition of a verbal subject after the verb with the preposition *l-* as a type of reflexive dative (“to do something for oneself”). Most such pronominal constructions have no translational value whatsoever.

מַלְכוּתָא דַּשְׁמַיָּא	<i>qerbat-lāh gēr</i>	The kingdom of
מַלְכוּתָא דַּשְׁמַיָּא	<i>malkutā da-šmayyā.</i>	heaven has drawn
		nigh.

קָאֻם לֵה גֵר אַיְכַנְנָא	<i>qām leh gēr aykannā</i>	He has risen as he
דִּימַר.	<i>d-emar.</i>	said (he would).

הִפַּק לְחוֹן תּוֹב לִי־וֹרֵשׁ	<i>hpak lhon tub l-ōrêš-</i>	They turned back
לֵמ.	<i>lem.</i>	once more to Jeru-
		salem.

This construction is especially common with verbs of motion, as can be seen in the above examples.

Vocabulary 11

NOUNS

אַקֵּל-קַרְשָׁא *ākel-qaršā* the Devil
 הֶגְמוֹנָא *hegmōnā* governor
 תַּלְיָא *ṭalyā* pl *ṭlāyē* (m) child
 תַּלְיָתָא *ṭlitā* pl *ṭalyātā* child (female)
 קַוְכְבָּא *kawkbā* (abs/const *kawkab-*) pl *-ē* star, heavenly body
 מְגוּשָׂא *mgušā* pl *-ē* magus
 מַדְנְהָא *madnḥā* (const *madnaḥ-*) orient, east
 אֵנָּה *ʿānā* sheep (a collective, singular in form but plural in meaning, hence *syāmē*; generally construed as fem. sing.)
 שְׁלוֹתָא *šlōtā* pl *šlawwātā* prayer
 רֹאעֵי *rāʿyā* pl *rāʿawwātā* shepherd

VERBS

מִיֵּת *mīt* to die
 סָמ *sām* to put, place
 אֵל *ʿal* to go in, enter

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𐤒𐤓 *qām* to rise, arise, stand up, stop
 𐤔𐤌 *šel* to ask, demand

𐤊𐤍 *šel* to ask, demand

OTHERS

לעל	<i>l^cel</i> above (as a preposition, <i>l^cel men</i>)
אזזזא	<i>‘azzizā</i> ‘it strongly, vehemently
דאממא ד-	<i>‘dammā d-</i> until
קדאמ	<i>qdām</i> before, in front of (takes pron. encl. II: <i>קדאמא</i> <i>qdāmaw</i> ‘before him’)

IDIOMS

𐭠𐭣𐭥𐭩 *ekal qarsā* to backbite, slander

PROPER NAME

ಹೆರೋಡೆಸ್ *hêrodes* Herod

Exercise 11

Read and translate:

[illegible][illegible][illegible]

4. مَنْ يَلْمِ أَخَاهُ فِي دِينٍ فَأُولَئِكَ لَا تَحِلُّ لَهُ الْفَتْوَى وَلَا يَحِلُّ لَهُ الْكَلَامُ
حَتَّى يَتُوبَ.

5. انا بعد لكانت على لمحاكمه مسك طلبة.

6. בשבת נתינת חלה אף על פני שהחלה היא חובה מדין חסד
לכאמרינו אכתיב: אכל חלה ושמעו... ביום י
השבתה ביהמא.

[illegible]

LESSON ELEVEN

ܠܡܢܬܐ ܕܐܡܪܐ ܥܡܪ ܠܠܐ ܡܢ ܐܬܪ ܕܐܬܪܝܢܐ ܕܠܠܐ.

8 ܡܢܬܐ ܕܡܥܬܐ ܠܚܬܝܬܐ ܕܡܥܬܐ?

9 ܬܐ ܡܢ ܡܥܬܐ ܕܡܥܬܐ ܡܢ ܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.

10 ܡܢ ܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.

11 ܡܢ ܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.
ܕܡܥܬܐ.

12 ܬܐ ܡܢ ܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.

Translate into Syriac:

1. I stood before him until he sat dawn.
2. We entered the man's house, seeking our enemies.
3. They know that the prophet's words are true.
4. They found me sitting in the wilderness with shepherds.
5. Truly I do not know where he is.
6. After that, the bishop returned to his churches with his disciples.
7. The magi came seeking a child whose star they had seen in the sky.
8. We were sitting on a mountain above the city.
9. Where is the city of the king of this land?
10. I pursued my enemies into the wilderness, and there I killed them.

١٢ ١٢ Lesson Twelve

§ 12.1 **Passive Participles.** The passive participles of all sound transitive G-form (Peal) verbs are patterned on *p^cil* (CCiC) in the absolute, e.g.

١٢ *qṭal* > ١٢ *qṭil* 'killed'
 ١٢ *šlah* > ١٢ *šlih* 'sent, dispatched'
 ١٢ *ktab* > ١٢ *ktib* 'written'

The passive participle behaves in every respect like a regular adjective:

	SINGULAR	PLURAL
ABSOLUTE		
masc.	١٢ <i>qṭil</i>	١٢ <i>qṭilīn</i>
fem.	١٢ <i>qṭilā</i>	١٢ <i>qṭilān</i>
EMPHATIC		
masc.	١٢ <i>qṭilā</i>	١٢ <i>qṭilē</i>
fem.	١٢ <i>qṭiltā</i>	١٢ <i>qṭilātā</i>

Orthographically similar to the passive participle is the adjectival pattern *pa^ccil* (CaCCiC), like ١٢ *ʿattir* and ١٢ *ḥakkim*. Care must be taken not to confuse the two, even though some roots produce both the passive participle and the adjective with similar meanings, e.g., ١٢ *nṭil* and *naṭṭil*, both meaning 'heavy.'

Passive participles of various verb types:

(a) I-*ālap*: as in the perfect, because the *ālap* cannot have the

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schwa the pattern would call for, it takes the vowel *a*, as $\Delta\Delta\Delta$ *ekal* > $\Delta\Delta\Delta$ *akil* 'eaten' and $\Delta\Delta\Delta$ *esar* > $\Delta\Delta\Delta$ *asir* 'captured.'

(b) II-*ālap*: as in the perfect, the *ālap* is only an orthographic vestige, as $\Delta\Delta\Delta$ *šel* > $\Delta\Delta\Delta$ *šil* (for original *š'il*) 'demanded, asked for.'

(c) I-*y*: as in the perfect, where the pattern would give *y* a schwa, it is pronounced *i*, as $\Delta\Delta$ *iled* > $\Delta\Delta$ *ilid* 'born' (not, however, following a proclitic, as *da-ylid*).

(d) hollow: as in the perfect, the original middle radical is lost, as $\Delta\Delta\Delta$ *sām* > $\Delta\Delta\Delta$ *sim* 'placed, put.'

(e) geminate: the passive participle is regularly and predictably formed, as $\Delta\Delta$ *baz* > $\Delta\Delta$ *bziz* 'robbed.'

(f) III-weak: the passive participles differ from all other types; they all conform to the following patterns exemplified by *bnā*:

masc.	$\Delta\Delta\Delta$ <i>bnē</i>	$\Delta\Delta\Delta$ <i>bneyn</i>
fem.	$\Delta\Delta\Delta$ <i>banyā</i>	$\Delta\Delta\Delta$ <i>banyān</i>

The passive-participial form from many intransitive verbs, particularly III-weak verbs, is used adjectivally, e.g., $\Delta\Delta\Delta$ *mšā* 'to be able' > $\Delta\Delta\Delta$ *mšē* 'able,' $\Delta\Delta\Delta$ *shi* 'to be thirsty' > $\Delta\Delta\Delta$ *shē* 'thirsty.'

Agents with passive constructions are usually indicated by the preposition *l-* or *men*.

$\Delta\Delta\Delta$ <i>ṭalyā da-rḥim l-abu</i>	a child loved by its father
$\Delta\Delta\Delta$ <i>šliḥā da-šliḥ men</i>	a messenger sent by the king
$\Delta\Delta\Delta$ <i>malkā</i>	

Note also in the above examples that passive participles are not usually used as attributive adjectives but occur in relative-clause constructions.

§ 12.2 III-Weak Verbs with Pronominal Objects. Of the III-weak verbs with the pronominal objects, only the 3rd masc. sing. and the

3rd masc. pl. need special attention. The stem of the 3rd masc. sing. remains unchanged (as *ḥzā* 'he saw'); to this stem are added the pronominal endings given for the forms in *-ā-* (§8.3). The 3rd masc. pl. verb changes in pattern from *CCaw* to *CCa'u-* with *ālap* throughout the inflection.

	ܐܦܐ HZĀ	ܐܦܐ HZAW
+ 3 m s	ܐܦܐܝܐ ḥzāy	ܐܦܐܝܐܐ ḥza'u
+ 3 f s	ܐܦܐܝܐ ḥzāh	ܐܦܐܝܐܐ ḥza'uh
+ 2 m s	ܐܦܐܝܐ ḥzāk	ܐܦܐܝܐܐ ḥza'uk
+ 2 f s	ܐܦܐܝܐ ḥzāk	ܐܦܐܝܐܐ ḥza'uk
+ 1 c s	ܐܦܐܝܐ ḥzān	ܐܦܐܝܐܐ ḥza'un
+ 2 m pl	ܐܦܐܝܐܐ ḥzākon	ܐܦܐܝܐܐܐ ḥza'ukon
+ 2 f pl	ܐܦܐܝܐܐ ḥzākēn	ܐܦܐܝܐܐܐ ḥza'ukēn
+ 1 c pl	ܐܦܐܝܐܐ ḥzān	ܐܦܐܝܐܐܐ ḥza'un

The pronominal enclitics added to all other persons of the III-weak verb are identical to those given previously (§10.2), as 3rd fem. sing. *ܐܦܐܝܐ ḥzāt* (ܐܦܐܝܐܐ ḥzāteh, ܐܦܐܝܐܐ ḥzātāh, &c.), 2nd masc. sing. *ܐܦܐܝܐ ḥzayt* (ܐܦܐܝܐܐ ḥzaytāy, ܐܦܐܝܐܐ ḥzaytāh, &c.), 2nd fem. sing. *ܐܦܐܝܐ ḥzayt* (ܐܦܐܝܐܐ ḥzaytiw, ܐܦܐܝܐܐ ḥzaytih, &c.), 1st sing. *ܐܦܐܝܐ ḥzēt* (ܐܦܐܝܐܐ ḥzēteh, ܐܦܐܝܐܐ ḥzētāh, &c.), 2nd masc. pl. *ܐܦܐܝܐܐ ḥzayton* (ܐܦܐܝܐܐܐ ḥzaytonāy, ܐܦܐܝܐܐܐ ḥzaytonāh, &c.), 2nd fem. pl. *ܐܦܐܝܐܐ ḥzaytēn* (ܐܦܐܝܐܐܐ ḥzaytēnāy, ܐܦܐܝܐܐܐ ḥzaytēnāh, &c.), and 1st pl. *ܐܦܐܝܐܐ ḥzayn* (ܐܦܐܝܐܐܐ ḥzaynāy, ܐܦܐܝܐܐܐ ḥzaynāh, &c.).

§ 12.3 *Abā, Aḥā, and Ḥmā* with Pronominal Possessives.

The nouns *abā* 'father,' *aḥā* 'brother,' and *ḥmā* 'father-in-law' have the following singular forms with the pronominal suffixes:

	ܐܒܐ ABĀ	ܐܚܐ AḤĀ	ܚܡܐ ḤMĀ
his	ܐܒܐܝܐ abu	ܐܚܐܝܐ aḥu	ܚܡܐܝܐ ḥmu
her	ܐܒܐܝܐ abuh	ܐܚܐܝܐ aḥuh	ܚܡܐܝܐ ḥmuh
your (m)	ܐܒܐܝܐ abuk	ܐܚܐܝܐ aḥuk	ܚܡܐܝܐ ḥmuk
your (f)	ܐܒܐܝܐ abuk	ܐܚܐܝܐ aḥuk	ܚܡܐܝܐ ḥmuk
my	ܐܒܐ āb	ܐܚܐ āḥ	ܚܡܐ ḥem

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their (m)	ⲁⲃⲏⲃⲏⲥ	<i>abuhon</i>	ⲁⲃⲏⲃⲏⲥ	<i>aḥuhon</i>	ⲁⲃⲏⲃⲏⲥ	<i>ḥmuhon</i>
their (f)	ⲡⲃⲏⲃⲏⲥ	<i>abuhēn</i>	ⲡⲃⲏⲃⲏⲥ	<i>aḥuhēn</i>	ⲡⲃⲏⲃⲏⲥ	<i>ḥmuhēn</i>
your (m)	ⲁⲃⲏⲃⲏⲥ	<i>abukon</i>	ⲁⲃⲏⲃⲏⲥ	<i>aḥukon</i>	ⲁⲃⲏⲃⲏⲥ	<i>ḥmukon</i>
your (f)	ⲡⲃⲏⲃⲏⲥ	<i>abukēn</i>	ⲡⲃⲏⲃⲏⲥ	<i>aḥukēn</i>	ⲡⲃⲏⲃⲏⲥ	<i>ḥmukēn</i>
our	ⲁⲃⲏ	<i>abun</i>	ⲁⲃⲏ	<i>aḥun</i>	ⲁⲃⲏ	<i>ḥmun</i>

Note especially the lengthened vowel with the first-person singular enclitic in *āb* and *āḥ*, and the form *ḥem*.

The construct state of *abā*, *aḥā*, and *ḥmā* is wanting.

Abā has two plurals, (1) *abāhē* (*abāhaw*, *abāhēh*, &c.) for 'fathers, progenitors' and (2) *abāhātā* (*abāhāteh*, *abāhātāh*, &c.) for 'spiritual fathers, ministers.' This is a common phenomenon among nouns that have more than one plural: the first plural, which is usually formed along regular lines, has a more concrete sense than the secondary plural, which is usually formed on a pattern that does not match the singular (i.e. a fem.-type plural like *abāhātā* from a masc. sing.) and has a more metaphorical sense.

Vocabulary 12

NOUNS

- ⲁⲃⲏ *abā* pl ⲁⲃⲏⲃⲏⲥ *abāhē* / ⲁⲃⲏⲃⲏⲥ *abāhātā* father
- ⲁⲱⲱⲛⲁ pl -ē abode, lodging
- ⲁḥⲏ pl *aḥē* brother
- ⲃⲣⲏⲛⲁ (m) / ⲃⲣⲏⲛⲁ *ḥrētā* (f) / pl ⲃⲣⲏⲛⲁ *ḥrānē* / ⲃⲣⲏⲛⲁ *ḥranyātā* other, another, someone else
- ⲃⲗⲗⲏⲱⲱ *glilāyā* Galilean
- ⲃⲁⲣⲧⲁ pl -ātā courtyard
- ⲃⲏⲙⲁ pl ⲃⲏⲙⲁⲃⲏ *ḥmāhē* father-in-law
- ⲃⲏⲱⲱ *nurā* (f) fire
- ⲙⲱⲱⲧⲁ *mṣa^ctā* (const *meṣ^cat*) midst, middle
- ⲙⲱⲱⲙⲁ pl -ē youth, young man, lad
- ⲙⲱⲱⲙⲧⲁ *laymtā* young woman, maiden

ADJECTIVE

- ⲡⲗⲗⲏ *qallil* little, little bit; swift

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VERBS

- ܐܝܬܝ *ayti* to bring, take, lead
 ܠܗܪ *hār* to look, gaze (*l-* at), pay heed (*b-* to)
 ܚܦܪ *kpar b-* to deny, renounce
 ܪܥܝ *r^cā* to tend, keep (flocks)

OTHERS

- ܒܝܢܐܬ *baynāt* among, between
 ܒܡܫܥܬ *b-meṣ^cat* in the middle/midst of
 ܫܐܥܐ ܠܗܕܐ *šā^cā ḥdā* one hour
 ܠܗܕܐ *ḥdār* around (+ pron. encl. II: ܠܗܕܐܪܐ *ḥdāraw* 'around him')
 ܡܢ ܪܗܩܐ *men ruḥqā* from afar

PROPER NAMES

- ܫܡܥܘܢ ܩܝܦܐ *šem^cōn kēpā* Simon Peter
 ܦܝܠܐܬܐ *pilāṭos* Pilate

Exercise 12

Read and translate the following phrases:

- 1 ܡܠܬܐ ܕܚܝܬܐ
- 2 ܦܫܬܐ ܕܦܫܬܐ ܕܚܝܬܐ
- 3 ܠܫܬܐ ܕܠܫܬܐ
- 4 ܡܠܬܐ ܕܠܫܬܐ ܕܠܫܬܐ
- 5 ܕܡܠܬܐ ܕܠܫܬܐ ܕܠܫܬܐ
- 6 ܕܡܠܬܐ ܕܠܫܬܐ ܕܠܫܬܐ
- 7 ܬܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ
- 8 ܬܠܬܐ ܕܠܫܬܐ
- 9 ܡܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ
- 10 ܬܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ
- 11 ܡܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ
- 12 ܬܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ
- 13 ܡܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ
- 14 ܬܠܬܐ ܕܡܠܬܐ ܕܠܫܬܐ

Read and translate (beginning with this lesson, an occasional reading

will be given in a different script for practice):

[illegible]

2 اِنْبِذْ لِي فَلْيَمْسِكْ: مَلِكُ الْاِسْلَامِ؟ اِنْبِذْ لِي عَمَدٌ: اِبْنُ
الْمَذْحُجِ جَمَلًا لِي. لِي لَسِدًا لِي. وَلَسِدًا لِي لِللَّيْلِ *

3. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

Translate into Syriac:

1. When I arose I found my disciples asleep.
2. They went to where the child was whose star was seen by them in the east.
3. His brothers saw him sitting in the middle of the courtyard with his father.
4. When the governor said to him, "Are you king of the Jews?" he said, "I didn't say that I am king. You said it."
5. Where are the children who were born there?
6. The young man looked at the maiden who was tending her father's sheep.
7. Jesus said, "You always have the poor with you."
8. When they saw the new church the king had built for them, they rejoiced greatly over it.
9. Thus did the king command us.
10. Why did you (pl) not come to me?

ܠܥܠܡܐ ܕܢܚܝܐ Lesson Thirteen

§ 13.1 **The Absolute State.** The third state of the Syriac substantive is the absolute state (emphatic and construct have already been introduced). Although the absolute pertains primarily to predicate adjectives, nouns also occur in the absolute, the forms for which are as follows, e.g., for *malkā* 'king' and for *malktā* 'queen':

masc.	ܡܠܟܐ <i>mlek</i>	ܡܠܟܝܬܐ <i>malkin</i>
fem.	ܡܠܟܬܐ <i>malkā</i>	ܡܠܟܬܝܬܐ <i>malkān</i>

Masculine nouns drop the *-ā* termination of the emphatic state; for masculine nouns that do not end in two or more consonants, the absolute singular is identical to the construct singular. The same constraints on stems ending in two or more consonants given for the construct apply to the absolute singular, e.g., *madnḥā* > *madnaḥ* and *ʿālmā* > *ʿālam*. The same unpredictability that was seen for the construct singular exists for many of these nouns, e.g., *malkā* > *mlek*, *baytā* > *bēt*, *yawmā* > *yōm*, *brā* > *bar* and *zabnā* > *zban*.

Feminine singulars in *-tā* drop the *-tā* and replace it with *-ā*, as *malktā* > *malkā* and *melltā* > *mellā*. This may cause changes in the stem, e.g., *mṣaʿtā* > *meṣʿā*.

Nouns on the emphatic pattern *CuCCā* form the absolute on the pattern *CCuC*, as ܓܘܫܡܐ *gušmā* 'body' > ܓܘܫܡ *gšum* and ܫܒܗܐ *šubhā* 'glory' > ܫܒܗ *šbuh*.

The absolute state occurs infrequently in unbound forms. Common, however, is ܢܐܫܐ *nāš* (absolute of ܢܐܫܐ *nāšā* 'people') for

‘somebody, anybody’ and the negative ܠܐ ܢܥܝܠ *lā-nāš* ‘nobody.’

The absolute singular occurs with *koll* when it means ‘every,’ as in ܠܝܡܢ ܕܝܡܢ *koll yōm* ‘every day,’ ܕܝܡܢ ܕܝܡܢ *koll zban* ‘every time, always,’ ܠܝܡܢ ܕܝܡܢ *koll nāš* ‘everybody,’ ܕܝܡܢ ܕܝܡܢ *koll mellā* ‘every word,’ and ܕܝܡܢ ܕܝܡܢ *koll mdinā* ‘every city.’

The absolute singular also occurs in many compounds such as ܕܠܐ ܢܡܝܕ *d-lā-nāmōs* ‘lawless,’ ܡܝܫܟܝܢ ܒܪܗܝܬܐ *meskênē b-ruh* ‘poor in spirit’ and ܗܝܝܬܐ ܕܐܠܝܢ *hayyē da-l-‘ālam* ‘life eternal.’

The absolute is the normal state with numbers (see following paragraph), as in ܬܠܬܐ ܝܡܝܢ *tlātā yawmin* ‘three days’ and ܫܐܥܐ ܗܕܐ *šā‘ā ḥdā* ‘one hour.’

The typical endings of all three states of the noun are as follows:

	SINGULAR		PLURAL	
	MASCULINE	FEMININE	MASCULINE	FEMININE
ABSOLUTE	—	-ā	-in	-ān
EMPHATIC	-ā	-tā	-ē	-ātā
CONSTRUCT	—	-at-	-ay-	-āt-

§ 13.2 **Numbers.** In common with other Semitic languages, Syriac uses a feminine-appearing number with masculine nouns and a masculine-appearing number with feminine nouns. This phenomenon, known as chiastic concord, applies to the numbers from ‘three’ through ‘ten’ and to the units ‘-three’ through ‘-nine’ in all compound numbers. ‘One’ and ‘two’ are irregular adjectives, and the tens from twenty on are invariable.

WITH MASCULINE NOUNS		WITH FEMININE NOUNS	
1	ܗܕܐ <i>ḥad</i>	ܗܕܐ <i>ḥdā</i>	
2	ܬܪܝܢ <i>trēn</i>	ܬܪܝܢ <i>tartēn</i>	
3	ܬܠܬܐ <i>tlātā</i>	ܬܠܬ <i>tlāt</i>	
4	ܐܪܒܥܐ <i>arb‘ā</i>	ܐܪܒܐ <i>arba‘</i>	
5	ܚܡܝܫܐ <i>ḥammšā</i>	ܚܡܝܫ <i>ḥammeš</i>	

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6	ܐܫܬܐ (ܐ) (e)štā	ܫܬ šet
7	ܫܒܬܐ šab ^c ā	ܫܒܬ šba ^c
8	ܬܡܢܐ tmānyā	ܬܡܢܐ tmānē
9	ܬܫܐܬܐ teš ^c ā	ܬܫܐ tša ^c
10	ܥܫܪ ܥsrā	ܥܫܪ ܥsar

Above ten, the 'teen element (-^csar/-^csrē) is invariable:

11	ܫܠܫܐܬܐ ܫda ^c sar	ܫܠܫܐܬܐ ܫda ^c srē
12	ܬܪܝܬܐ tre ^c sar	ܬܪܝܬܐ tre ^c srē
13	ܬܠܬܐܬܐ tlātta ^c sar	ܬܠܬܐܬܐ tlāta ^c srē
14	ܐܪܒܥܐܬܐ arba ^c ta ^c sar	ܐܪܒܥܐܬܐ arba ^c srē
15	ܫܠܫܐܬܐ ܫammešta ^c sar	ܫܠܫܐܬܐ ܫammša ^c srē
16	ܫܬܬܐ šetta ^c sar	ܫܬܬܐ šetta ^c srē
17	ܫܒܥܐܬܐ šba ^c ta ^c sar	ܫܒܥܐܬܐ šba ^c srē
18	ܬܡܢܐܬܐ tmānta ^c sar	ܬܡܢܐܬܐ tmāna ^c srē
19	ܬܫܐܬܐܬܐ tša ^c ta ^c sar	ܬܫܐܬܐܬܐ tša ^c srē

The feminines 'teens all have alternative pronunciations: *hda^cesrē*, *tarta^cesrē*, *tlāta^cesrē*, *arb^cesrē*, *ḥammša^cesrē*, *šetta^cesrē*, *šba^cesrē*, *tmāna^cesrē*, *tša^cesrē*.

The higher numbers are invariable and are as follows:

ܥܫܪܝܢ ܥesrin 20	ܡܬܐ matā, pl ܡܬܐܬܐ
ܬܠܬܝܢ tlātin 30	ܡܡܘܘܬܐ mawwātā) 100
ܐܪܒܝܢ arb ^c in 40	ܡܬܝܢ mateyn 200
ܫܠܫܝܢ ḥammšin 50	ܬܠܬܡܐ tlātmā 300, &c.
ܐܫܬܝܢ (ܐ) (e)štīn 60	ܐܠܦ ܐlep pl alpin (emph
ܫܒܝܢ šab ^c in 70	ܐܠܦܐ pl alpē)
ܬܡܢܝܢ tmānin 80	1000
ܬܫܝܢ teš ^c in 90	ܪܒܒܐ rebbō pl rebbwān
ܡܐ mā (emph ܡܐܬܐ	10,000, myriad

In compound numbers, the higher number generally comes first and lower numbers are joined by the conjunction w(a)-, e.g.

ܐܪܒܥܐܬܐ ܡܐ ܘܐ-ܬܡܢܝܢ	four hundred eighty-
ܘܐ-ܬܠܬܐ	three

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שבע אלפי אלפי	<i>šab^c ā alpin wa-tlātmā</i>	seven thousand,
שבעה	<i>w-šab^c ā</i>	three hundred and seven

The number object usually stands in the absolute plural following the number, e.g.

שלושה ימים	<i>tlātā yawmin</i>	three days
ארבע שעות	<i>arba^c šā^c in</i>	four hours
שבע שנים	<i>šba^c šnin</i>	seven years

The emphatic plural also occurs after the numbers for the definite sense, e.g.

שלושה מלכים	<i>tlātā mgušē</i>	the three magi
שלושה ימים	<i>tlātā yawmātā</i>	the three days
שבעה ימים טובים	<i>šba^c tawrātā tābātā</i>	The seven good kine
שבעה שנים	<i>šba^c-ennēn šnin wa-</i>	are seven years;
שבעה שנים טובות	<i>šba^c šebblē tābātā</i>	and the seven good ears, seven years.
שבע שנים	<i>šba^c šnin</i>	

The numbered object may also precede the number in the emphatic state, e.g.

חמשה חודשים	<i>yarhē hammšē</i>	five months
שמונה עשר מלכים	<i>malkē tmānta^c sar</i>	eighteen kings

For 'both,' the number 'two' forms a construct with the pronouns, e.g.

שניהם	<i>trayhon</i>	both of them (m)
שנתיים	<i>tartayhēn</i>	both of them (f)

For 'the three of them' &c., the pronouns are attached to construct forms of the numbers, e.g.

שלושתם	<i>tlātayhon</i>	the three of them (m)
שלושתן	<i>arb^c ātayhēn</i>	the four of them (f)

§ 13.3 **Ordinals.** The adjectival ordinal numbers, which function as

ordinary adjectives, are as follows:

	MASCULINE	FEMININE
1st	ܩܕܡܝܐ <i>qadmāyā</i>	ܩܕܡܝܬܐ <i>qadmāytā</i>
2nd	ܬܪܝܝܢܐ <i>trayyānā</i>	ܬܪܝܝܢܬܐ <i>trayyānitā</i>
3rd	ܬܠܝܬܝܐ <i>tlitāyā</i>	ܬܠܝܬܝܬܐ <i>tlitāytā</i>
4th	ܪܒܝܥܝܐ <i>rbi^cāyā</i>	ܪܒܝܥܝܬܐ <i>rbi^cāytā</i>
5th	ܚܡܝܫܝܐ <i>hmišāyā</i>	ܚܡܝܫܝܬܐ <i>hmišāytā</i>
6th	ܫܬܝܬܝܐ <i>štitāyā</i>	ܫܬܝܬܝܬܐ <i>štitāytā</i>
7th	ܫܒܝܥܝܐ <i>šbi^cāyā</i>	ܫܒܝܥܝܬܐ <i>šbi^cāytā</i>
8th	ܬܡܝܢܝܐ <i>tmināyā</i>	ܬܡܝܢܝܬܐ <i>tmināytā</i>
9th	ܬܫܝܥܝܐ <i>tši^cāyā</i>	ܬܫܝܥܝܬܐ <i>tši^cāytā</i>
10th	ܥܝܪܝܐ <i>‘sirāyā</i>	ܥܝܪܝܬܐ <i>‘sirāytā</i>

The ordinal for ‘first’ is a suppletion form that has no relation to the number ‘one.’ ‘Second’ is an exceptional form. The rest of the ordinals, from ‘third’ through ‘tenth’ are formed on the pattern *CCiCāyā* (m), *CCiCāytā* (f)

A secondary ordinal construction is noun modified by *d-* + numeral, as in ܬܠܝܬܐ ܕܪܝܫܐ *rēšā da-tlātā* ‘chapter three’ (as opposed to ܬܠܝܬܐ ܬܠܝܬܝܐ *rēšā tlitāyā* ‘the third chapter’¹).

§ 13.4 The Infinitive: G-Verbs. The infinitives of all sound G-form verbs are made on the pattern *meCCaC*, e.g. ܩܬܠ *qṭal* > ܡܩܬܠ *meqṭal*, ܫܠܗ *šlah* > ܡܫܠܗ *mešlah* and ܟܬܒ *ktab* > ܡܟܬܒ *mektab*.

Note the patterns for the infinitives of the following verb types:

(1) The *n* of I-*n* verbs assimilates to the second radical, as ܡܢܦܠ *npal* > ܡܥܦܠ *meppal* and ܢܬܪ *nṭar* > ܡܬܬܪ *metṭar*.

(2) I-*ālap* verbs

¹I.e. the third in any series, as in “the third chapter we have studied this week,” which is not necessarily chapter number three.

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(a) with imperfects (see §14.3) in *-o-* are like *עָלָה ekal* > *מֵעָל mekal*.

(b) with imperfects in *-a-* are like *עָמַר emar* > *מֵעָר me-mar*.

(3) III-weak verbs follow the pattern of *בָּנָה bnā* > *מֵבַנֵּה mebnā*, but when *mebnā* is followed by pronominal enclitics it becomes *mebny-*.

(4) hollow verbs assume the pattern of *קָאֵם qām* > *מִקָּאֵם mqām*.

The infinitive is generally used with *l-* to indicate purpose, e.g.

אֵתַיִן לְמִשְׁגָּד לֵהּ etayn l-mesgad leh. We have come to
worship him.

and in complementary constructions with adjectives and verbs like *meškah* 'able,' *šbā* 'to want' and others, as in the following:

<i>לֹא מִשְׁכָּח לֵילָנָה lā meškah ilānā</i>	<i>lā meškah ilānā</i>	<i>tābā</i>	A good tree cannot
<i>לַעֲשֹׂת פֶּרִי רָע לְמַעַבְדֵּי</i>	<i>pêrê bišē l-me^cbad.</i>		make bad fruit.
<i>לְהִתְרַבֵּץ</i>			
<i>שָׁבַע אֵל לְהִתְרַבֵּץ</i>	<i>šābe-nā la-mqām.</i>		I want to get up.
<i>לֹא תִירָא לְהִשָּׁב לְ</i>	<i>lā tedḥal l-messab l-</i>		Do not fear to take
<i>לְמַרְיָם אֶתְּאֵךְ</i>	<i>maryam attāk.</i>		Mary as your
			wife.

§ 13.5 Infinitives with Pronominal Objects. Pronominal objects are suffixed directly to infinitives; the pronominal enclitics I are used as infinitival objects. Suffixation of vowel-initial enclitics results in the reduction of the infinitival stem from *meCCaC* to *meCCC-*; with the 2nd-person plural enclitics (*-kon*, *-kēn*), the stem remains *meC-CaC-*, e.g., from *qṭal*:

+ 3 m	<i>מִתְקַלֵּה meqtleh</i>	<i>מִתְקַלֵּה עֲנֹן meqṭal-ennon</i>
+ 3 f	<i>מִתְקַלֶּה meqtlāh</i>	<i>מִתְקַלֶּה עֲנֵן meqṭal-ennēn</i>
+ 2 m	<i>מִתְקַלֵּךְ meqtlāk</i>	<i>מִתְקַלֵּכֶם meqṭalkon</i>

+ 2 f	ܡܥܩܠܟܐ <i>meq̄lek</i>	ܡܥܩܠܟܝܢ <i>meq̄talkēn</i>
+ 1 c	ܡܥܩܠܢܐ <i>meq̄tlan</i>	ܡܥܩܠܢܐ <i>meq̄tlan</i>

The infinitive of III-weak roots changes from *meCCā* to *meCCy-* before the vowel-initial enclitics; it remains *meCCā* with the 2nd-person plural enclitics, e.g., from *h̄zā*:

+ 3 m	ܡܥܩܝܝܗ <i>meḥzyeh</i>	ܡܥܩܝܝܗܐܢܢ <i>meḥzā-ennon</i>
+ 3 f	ܡܥܩܝܝܗܐ <i>meḥzyāh</i>	ܡܥܩܝܝܗܐܢܢܐ <i>meḥzā-ennēn</i>
+ 2 m	ܡܥܩܝܝܟܐ <i>meḥzyāk</i>	ܡܥܩܝܝܟܢܐ <i>meḥzākōn</i>
+ 2 f	ܡܥܩܝܝܟܐ <i>meḥzyek</i>	ܡܥܩܝܝܟܢܐ <i>meḥzākēn</i>
+ 1 c	ܡܥܩܝܝܢܐ <i>meḥzyan</i>	ܡܥܩܝܝܢܐ <i>meḥzyan</i>

Vocabulary 13

NOUNS

ܐܘܪܗܐ	<i>urhā</i> (abs <i>urah</i>) pl - <i>ātā</i> (f) way, road
ܢܐܫܐ	<i>nāšā</i> (abs <i>nāš</i> , abs pl <i>nāšin</i>) human being, person ¹ ; kinsfolk, people (with pron. encl. II for the plural, <i>nāšēh da-mdittā</i> ‘the people/inhabitants of the city’); the abs. <i>nāš</i> and the negative <i>lā nāš</i> are used for ‘somebody’ and ‘nobody’; the abs. pl. <i>nāšin</i> is used for ‘some people’
ܒܝܬ ܩܒܘܪܐ	<i>bēt-qburā</i> sepulchre
ܫܒܬܐ	<i>had-bšabbā</i> Sunday
ܚܝܝܐ	<i>ḥayyē</i> (pl) life
ܟܦܐ	<i>kêpā</i> (f) rock, stone
ܡܠܦܢܐ	<i>mallpānā</i> pl - <i>ē</i> teacher
ܫܠܡܐ	<i>šlāmā</i> peace
ܫܪܐܪܐ	<i>šrārā</i> truth

ADJECTIVES

ܡܥܫܟܐܗ	<i>meškah</i> able (<i>l-</i> + infinitive, ‘able to’), possible
ܩܕܡܝܐ	<i>qadmāy</i> first, former

¹Usually *bar-nāšā* in the meaning of ‘person.’

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VERBS

- פָּשׁ *pāš* to remain
- רָצָה *šbā* to want (*l-* + infinitive, 'to want to')
- קָדַם *qdam* to precede
- שָׁלַם *šlem* to be finished, over, concluded
- שָׁקַל *šqal* to lift, take up, remove

OTHERS

- אֶחָדָה *akhdā* together
- אֶלְלָא *ellā en* unless, except that
- אֶלְלָא *ellu* if (introduces impossible, contrafactual conditionals)
- אֶלְלָא *en* if (introduces possible conditionals)
- הַשְׁאָה *hāšā* now
- מַדְדָּא *medda^c* (infinitive of *ida^c*) knowing, to know
- תּוּב *tub* again, once more

PROPER NAMES

- יֹסֵפִי *yōsep* Joseph
- מַרְיָם *maryam* Mary
- מַגְדְּלָיָא *magdlāyā* (m) *magdlāytā* (f) Magdalene
- תּוֹמָא *tōmā* Thomas

Exercise 13

Read and translate:

- 1 לְחַיָּי אֶתְּ אֶתְּ לְחַיָּי אֶתְּ?
- 2 אֶתְּ אֶתְּ אֶתְּ אֶתְּ. אֶתְּ אֶתְּ אֶתְּ אֶתְּ. אֶתְּ אֶתְּ אֶתְּ אֶתְּ.
- 3 אֶתְּ אֶתְּ אֶתְּ אֶתְּ אֶתְּ.
- 4 אֶתְּ אֶתְּ אֶתְּ אֶתְּ.
- 5 אֶתְּ אֶתְּ אֶתְּ אֶתְּ אֶתְּ.
- 6 אֶתְּ אֶתְּ אֶתְּ אֶתְּ.

14.1 The Imperfect and Imperative of G-Verbs: Sound

Lesson Fourteen

§ 14.1 The Imperfect and Imperative of G-Verbs: Sound

Roots. Verbs with sound roots are inflected in the imperfect with a combination of pre- and post-formatives. The imperfect also has a stem vowel between the second and third radicals, but this stem vowel is reduced to schwa in those persons that have post-formatives. Most transitive verbs have -o- as the stem vowel of the imperfect, giving an imperfect stem of -CCoC-. A model imperfect inflection of *ktab* follows. Note that *syāmē* dots are put on the feminine plural forms only.

3 m	כתב <i>nektob</i>	כתב <i>nektbun</i>
f	כתבת <i>tektob</i>	כתבת <i>nektbān</i>
2 m	כתבת <i>tektob</i>	כתבת <i>tektbun</i>
f	כתבת <i>tektbin</i>	כתבת <i>tektbān</i>
1 c	כתב <i>ektob</i>	כתב <i>nektob</i>

Imperative forms are made from this same stem by dropping the pre-formatives and restoring the stem vowel if it has been reduced:

masc.	כתב <i>ktob</i>	(כתב <i>ktob(un)</i>
fem.	כתבת <i>ktob</i>	(כתבת <i>ktob(ēn)</i>

Most intransitive and III-guttural verbs have -a- as the stem vowel of the imperfect, and a very few have -e- as the stem vowel. The inflection is unaffected, e.g., *qreb*, imperfect *neqrab*:

3 m	קרע <i>neqrab</i>	קרע <i>neqrbun</i>
f	קרעת <i>teqrab</i>	קרעת <i>neqrbān, &c.</i>

The imperative is regularly formed from the imperfect:

masc.	ܩܪܒ <i>qrab</i>	(ܩܪܒܐ <i>qrab(un)</i>)
fem.	ܩܪܒ <i>qrab</i>	(ܩܪܒܐ <i>qrab(ēn)</i>)

Most intransitive verbs that do not fall into one of the special categories below (§§14.2–14.8) have imperfects with *-o-* as the characteristic vowel, e.g.,

ܢܗܦܩܐ < ܢܗܦܩ <i>hpaq</i> > <i>nehpok</i>	ܢܗܩܕܡܐ < ܢܗܩܕܡ <i>qdam</i> > <i>neqdom</i>
ܢܗܠܬܐ < ܢܗܠܬ <i>ktab</i> > <i>nektob</i>	ܢܗܩܬܐ < ܢܗܩܬ <i>qtal</i> > <i>neqtol</i>
ܢܗܪܐ < ܢܗܪ <i>raq</i> > <i>ne^croq</i>	ܢܗܪܕܐ < ܢܗܪܕ <i>rdap</i> > <i>nerdop</i>
ܢܗܩܕܩܐ < ܢܗܩܕܩ <i>pqad</i> > <i>nepqod</i>	ܢܗܩܒܐ < ܢܗܩܒ <i>šbaq</i> > <i>nešboq</i>
ܢܗܪܥܐ < ܢܗܪܥ <i>pras</i> > <i>nepros</i>	ܢܗܩܠܐ < ܢܗܩܠ <i>šqal</i> > <i>nešqol</i>

Most intransitive, as well as II- and III-guttural verbs have *-a-* as the imperfect vowel, e.g.

ܢܝܫܬܐ < ܢܝܫܬ <i>eškah</i> > <i>neškah</i>	ܢܝܬܐ < ܢܝܬ <i>mar</i> > <i>ne^cmar</i>
ܢܝܬܐ < ܢܝܬ <i>dbar</i> > <i>nedbar</i>	ܢܝܬܐ < ܢܝܬ <i>qreb</i> > <i>neqrah</i>
ܢܝܬܐ < ܢܝܬ <i>dnek</i> > <i>nedmak</i>	ܢܝܬܐ < ܢܝܬ <i>rhet</i> > <i>nerhat²</i>
ܢܝܬܐ < ܢܝܬ <i>kpar</i> > <i>nekpar</i>	ܢܝܬܐ < ܢܝܬ <i>rhem</i> > <i>nerham</i>
ܢܝܬܐ < ܢܝܬ <i>nhar</i> > <i>nenhar</i>	ܢܝܬܐ < ܢܝܬ <i>šel</i> > <i>niešal</i>
ܢܝܬܐ < ܢܝܬ <i>sleq</i> > <i>nessaq¹</i>	ܢܝܬܐ < ܢܝܬ <i>šlah</i> > <i>nešlah</i>
ܢܝܬܐ < ܢܝܬ <i>bar</i> > <i>ne^cbar</i>	ܢܝܬܐ < ܢܝܬ <i>šlem</i> > <i>nešlam</i>
ܢܝܬܐ < ܢܝܬ <i>dar</i> > <i>ne^cdar</i>	ܢܝܬܐ < ܢܝܬ <i>šma^c</i> > <i>nešma^c</i>

A very few verbs have *-e-* as the imperfect vowel, e.g.

ܢܒܪܐ < ܢܒܪܐ <i>bad</i> > <i>ne^cbed</i>

§ 14.2 The Imperfect Inflection of I-n Verbs. Verbs with *n* as first radical show a regular assimilation of the *n* to the second radical in the imperfect, as *npaq* > *neppoq*. Thereafter the inflection is

¹Note that the *l* assimilates to the *s*, just as the *l* of *ezal* assimilates to the *z* in certain forms, but the *l* is dropped in orthography in this form.

²The imperative of ܢܝܬܐ *rhet* is irregular: ܢܝܬܐ *hart*.

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regular.

3 m	ⲛⲉⲡⲡⲟⲕ <i>neppōq</i>	ⲛⲉⲡⲡⲓⲛ <i>neppqun</i>
f	ⲛⲉⲡⲡⲟⲕ <i>teppōq</i>	ⲛⲉⲡⲡⲓⲛ <i>neppqān</i>
2 m	ⲛⲉⲡⲡⲟⲕ <i>teppōq</i>	ⲛⲉⲡⲡⲓⲛ <i>teppqun</i>
f	ⲛⲉⲡⲡⲓⲛ <i>teppqin</i>	ⲛⲉⲡⲡⲓⲛ <i>teppqān</i>
1 c	ⲛⲉⲡⲡⲟⲕ <i>eppōq</i>	ⲛⲉⲡⲡⲟⲕ <i>neppōq</i>

The imperative is a form, derived from the imperfect, that has lost the first radical altogether:

masc.	ⲡⲟⲕ <i>poq</i>	(ⲡⲟⲕⲓⲛ <i>poq(un)</i>)
fem.	ⲡⲟⲕ <i>poq</i>	(ⲡⲟⲕⲓⲛ <i>poq(ēn)</i>)

Almost all I-*n* verbs, as well as a few other irregular verbs like *ida^c* and *iteb*, form their imperfects in this manner, e.g.:

ⲛⲉⲧⲧⲁⲣ < ⲛⲉⲧⲧⲁ <i>nṯar</i> > <i>neṯṯar</i>	ⲛⲉⲥⲁⲃ < ⲛⲉⲥⲁⲃ <i>nsab</i> > <i>nessab</i>
ⲛⲉⲧⲧⲟⲧ < ⲛⲉⲧⲧⲟ <i>nḥet</i> > <i>neḥhot</i>	ⲛⲉⲃⲃⲁ < ⲛⲉⲃⲃⲁ <i>ida^c</i> > <i>nedda^c</i>
ⲛⲉⲡⲡⲟⲕ < ⲛⲉⲡⲡⲟ <i>npal</i> > <i>neppel</i>	ⲛⲉⲧⲧⲉⲃ < ⲛⲉⲧⲧⲉ <i>iteb</i> > <i>netteb</i>
ⲛⲉⲡⲡⲟⲕ < ⲛⲉⲡⲡⲟ <i>npaq</i> > <i>neppōq</i>	

The notable exception, given above, is *nḥar* 'to shine,' with imperfect *nenḥar* without assimilation.

Also to this category belongs ⲛⲉⲧⲧⲉ *nettel* (cf. Hebr. נתת), the suppletory verb that serves as the imperfect of ⲛⲉⲧⲧⲉ *y(h)ab* 'to give' (imperative ⲛⲉⲧⲧⲉ *hab*).

§ 14.3 The Imperfect of I-Ālap Verbs. I-*ālap* verbs fall into two categories in the imperfect:

- (1) If the imperfect vowel is *o*, the vowel of the personal prefixes is *-e-*, as expected from the paradigm given in §14.1. The *ālap* of the first radical is retained as a historical spelling, except in the imperative, where the *ālap* has the vowel *a*. Examples are ⲉⲕⲁⲗ *ekal* > ⲛⲉⲕⲟⲗ *nekol*, inf ⲛⲉⲕⲁⲗ *mekal*, impt ⲁⲕⲟⲗ *akol*, and ⲉⲧⲁⲃ > ⲛⲉⲧⲟⲃ *nehod*, inf ⲛⲉⲧⲁⲃ *meḥad*, impt ⲁⲧⲟⲃ *aḥod*.

(2) If the imperfect vowel is *-a-*, the vowel of the personal prefixes is *-ê-*; the infinitive is similarly formed as *mêCaC*. The initial vowel in the imperative is *e*. Examples are *ܐܒܝܐ ebad* > *ܐܒܝܐ nêbad*, inf *ܡܥܒܐ mēbad*, impt *ܐܒܝܐ ebad*, and *ܐܡܪܐ emar* > *ܐܡܪܐ nêmar*, inf *ܡܥܡܪܐ mêm̄mar*, impt *ܐܡܪܐ emar*.

Note the anomalous imperative of *ܐܝܠܐ ezal* > *ܐܝܠܐ nêzal*, inf *ܡܥܝܠܐ mēzal*, impt *ܐܝܠܐ zel*.

§ 14.4 The Imperfect of I-y Verbs. I-y verbs normally form the imperfect exactly as though they were I-*âlap*—the imperfects are even written with an *âlap* as the first radical. The only difference lies in the imperative, which reverts to y-initial.

Examples are *ܐܝܠܐ iled* > *ܐܝܠܐ nêlad*, inf *ܡܥܠܐ mēlad*, impt *ܐܝܠܐ ilad*, and *ܐܝܩܐ iqed* > *ܐܝܩܐ nêqad*, inf *ܡܥܩܐ mēqad*, impt *ܐܝܩܐ iqad*.

Exceptional in this category are *ܐܝܬܐ iteb* 'to sit' and *ܐܝܕܐ ida^c* 'to know,' which form their imperfects as though they were I-*n*, *ܐܝܬܐ netteb* and *ܐܝܕܐ nedda^c* (see above, §14.2). Other forms derived from the imperfect are predictable, inf *ܡܥܬܐ mettab* and *ܡܥܕܐ medda^c*, impt *ܐܬܐ teb* and *ܐܕܐ da^c*.

§ 14.5 The Imperfect of III-Weak Verbs. All verbs with a weak third radical are inflected in the imperfect on the following model from *bnā* 'to build':

3 m	ܐܬܢܐ <i>nebnē</i>	ܐܬܢܐ <i>nebnōn</i>
f	ܐܬܢܐ <i>tebnē</i>	ܐܬܢܐ <i>nebnān</i>
2 m	ܐܬܢܐ <i>tebnē</i>	ܐܬܢܐ <i>tebnōn</i>
f	ܐܬܢܐ <i>tebneyn</i>	ܐܬܢܐ <i>tebnān</i>
1 c	ܐܬܢܐ <i>ebnē</i>	ܐܬܢܐ <i>nebnē</i>

The imperatives are as follows:

masc.	ܐܬܢܐ <i>bni</i>	ܐܬܢܐ <i>bnaw</i>
fem.	ܐܬܢܐ <i>bnāy</i>	ܐܬܢܐ <i>bnāyēn</i>

III-weak verbs introduced so far are:

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etā < nêtē	hdi > nehdē
bnā > nebnē	hzā > nehzē
b ^c ā > neb ^c ē	hyā > nehhē
hwā > nehwe	r ^c ā > ner ^c ē

Note that the imperfect of *etā* is made according to the second category of I-ālaps (*nêtē*). The imperatives of *etā* are irregular, however:

masc.	tā	taw
fem.	tāy	tāyēn

The true imperative of *hwā* is not used; instead, the perfect inflection serves also as the imperative, as *hwayt yāda^c d-...* ‘know that...’ (lit., ‘be knowing that...’).

Note also the anomalous imperfect of *hyā*, *nehhē*, formed as though it were a I-*n* verb.

§ 14.6 The Imperfect of Hollow Verbs. Hollow verbs are inflected in the imperfect with the characteristic vowel -*u*- instead of -*o*-. Thus, from *qām* we have the following inflection:

3 m	qum	qumun
f	tqum	qumān
2 m	tqum	tqumun
f	tqumin	tqumān
1 c	equm	qum

Note that there is no reduction in the long stem vowel of hollow verbs.

Imperatives are regularly formed, e.g.

masc.	qum	qum(un)
fem.	qum	qum(ēn)

Alone of all hollow verbs is *sām*, which forms its imperfect with the stem vowel *i* instead of *u*; otherwise the inflection is exactly like the model above.

3 m	nsim	nsimun
-----	------	--------

f ܬܫܡܐ *tsim* ܢܫܡܐ *nsimān*, &c.

Following are the hollow verbs introduced so far:

ܩܡܐ < ܩܡ *qām* > *nqum* ܡܬܐ < ܡܬ *mit* > *nmūt*
 ܨܡܐ < ܨܡ *sām* > *nsim* ܦܫܐ < ܦܫ *pāš* > *npuš*
 ܚܡܐ < ܚܡ *hār* > *nhur*

§ 14.7 The Imperfect of Geminate Verbs. Geminate verbs are inflected in the imperfect as though they were I-*n*, doubling the first radical (see §14.2). Like the I-*n* verbs, geminate verbs also show reduction of the imperfect stem vowel with those persons that have suffixes. Thus, from *ʿal*:

3 m	ܬܥܠܐ <i>ne^{cc}ol</i>	ܬܥܠܐ <i>ne^{cc}lun</i>
f	ܬܥܠܐ <i>te^{cc}ol</i>	ܬܥܠܐ <i>te^{cc}lān</i>
2 m	ܬܥܠܐ <i>te^{cc}ol</i>	ܬܥܠܐ <i>te^{cc}lun</i>
f	ܬܥܠܐ <i>te^{cc}lin</i>	ܬܥܠܐ <i>te^{cc}lān</i>
1 c	ܬܥܠܐ <i>e^{cc}ol</i>	ܬܥܠܐ <i>ne^{cc}ol</i>

Imperatives are formed from the 2nd persons—again in the manner of I-*n* verbs:

masc.	ܬܥܠ <i>ʿol</i>	(ܬܥܠܐ <i>ʿol(un)</i>)
fem.	ܬܥܠ <i>ʿol</i>	(ܬܥܠܐ <i>ʿol(ēn)</i>)

§ 14.8 Imperfect of II-*ālap* Verbs. II-*ālap* verbs are regularly inflected in the imperfect with *-a-* as the characteristic stem-vowel (e.g., **neš'al* → *nešal*); in the persons with postformatives (*-in*, *-un*, *-ān*), where stem reduction would have resulted in an original glottal stop with schwa preceded by an unvocalized consonant (**neš' lun*), a compensatory *-e-* appears (*nešelun*, see Preliminary Matters, V).

3 m	ܬܫܠܐ <i>nešal</i>	ܬܫܠܐ <i>nešelun</i>
f	ܬܫܠܐ <i>tešal</i>	ܬܫܠܐ <i>nešelān</i> &c.

Vocabulary 14

NOUNS

- יָרֵחַ *yarḥā* pl -ē (abs יָרֵחַ *irah* pl יָרֵחִין *yarḥin*) month
 לַיְלָא *lêlyā* pl לַיְלֵ/ לַיְלָא *laylē/ laylawwātā* night
 שַׁבְּתָא *šabtā* and שַׁבְּבָא *šabbā* pl -ē week; Sabbath, Saturday
 שְׂאֵ"תָא *šā' tā* pl שְׂאֵ"ע *šā' ē* (f., abs שְׂאֵ"א *šā' ā* pl שְׂאֵ"ין *šā' in*)
 hour
 שַׁטָּא *šattā* pl שְׁנַיָּא *šnayyā* (f., abs שְׁנָא *šnā* pl שְׁנִין *šnīn*) year

ADJECTIVES

- אַחֲרָי *hrāy* last
 זַדִּיק *zaddiq* righteous

VERBS

- דְּחַל *dhel/nedḥal* to be afraid, fear
 נָתַן *nettel* (imperfect only) to give

MONTHS OF THE YEAR

- תִּשְׂרִי *tišri(n)* *qdēm* October
 חֲרָיָא *tišri(n)* *hrāyā* November
 קַנּוּן *kānun* *qadmāyā* December
 תַּרְיָנָא *kānun* *trayyānā* January
 שְׁבַת *šbāt* February
 אֲדָר *ādār* March
 נִסָּן *nisān* April
 עֵיָר *ēyār* May
 חֲזִירָן *ḥzirān* June
 תַּמּוּז *tammuz* July
 אָב *āb* August
 אֵלּוּל *ēlul* September

DAYS OF THE WEEK

- שַׁבְּתָא *šabtā* Saturday
 הַדְּבַשְׁבָּא *ḥadbšabbā* Sunday
 תְּרֵנְבַשְׁבָּא *trēnbšabbā* Monday
 תְּלַתְבַשְׁבָּא *tlātbsabbā* Tuesday
 אַרְבַּעַשְׁבָּא *arb'ābsabbā* Wednesday
 חַמֶּשֶׁשְׁבַשְׁבָּא *ḥammešbšabbā* Thursday
 רִבְעֵי *'rubtā* Friday

Exercise 14

Identify the following imperfect forms (for translational value use the present or future tense):

ܐܠܝܟ 1	ܡܢ ܕܡܪܝܬ 20	ܐܠܝܟ 39
ܡܢ ܕܡܪܝܬ 2	ܡܢ ܕܡܪܝܬ 21	ܡܢ ܕܡܪܝܬ 40
ܡܢ ܕܡܪܝܬ 3	ܡܢ ܕܡܪܝܬ 22	ܡܢ ܕܡܪܝܬ 41
ܡܢ ܕܡܪܝܬ 4	ܡܢ ܕܡܪܝܬ 23	ܡܢ ܕܡܪܝܬ 42
ܡܢ ܕܡܪܝܬ 5	ܡܢ ܕܡܪܝܬ 24	ܡܢ ܕܡܪܝܬ 43
ܡܢ ܕܡܪܝܬ 6	ܡܢ ܕܡܪܝܬ 25	ܡܢ ܕܡܪܝܬ 44
ܡܢ ܕܡܪܝܬ 7	ܡܢ ܕܡܪܝܬ 26	ܡܢ ܕܡܪܝܬ 45
ܡܢ ܕܡܪܝܬ 8	ܡܢ ܕܡܪܝܬ 27	ܡܢ ܕܡܪܝܬ 46
ܡܢ ܕܡܪܝܬ 9	ܡܢ ܕܡܪܝܬ 28	ܡܢ ܕܡܪܝܬ 47
ܡܢ ܕܡܪܝܬ 10	ܡܢ ܕܡܪܝܬ 29	ܡܢ ܕܡܪܝܬ 48
ܡܢ ܕܡܪܝܬ 11	ܡܢ ܕܡܪܝܬ 30	ܡܢ ܕܡܪܝܬ 49
ܡܢ ܕܡܪܝܬ 12	ܡܢ ܕܡܪܝܬ 31	ܡܢ ܕܡܪܝܬ 50
ܡܢ ܕܡܪܝܬ 13	ܡܢ ܕܡܪܝܬ 32	ܡܢ ܕܡܪܝܬ 51
ܡܢ ܕܡܪܝܬ 14	ܡܢ ܕܡܪܝܬ 33	ܡܢ ܕܡܪܝܬ 52
ܡܢ ܕܡܪܝܬ 15	ܡܢ ܕܡܪܝܬ 34	ܡܢ ܕܡܪܝܬ 53
ܡܢ ܕܡܪܝܬ 16	ܡܢ ܕܡܪܝܬ 35	ܡܢ ܕܡܪܝܬ 54
ܡܢ ܕܡܪܝܬ 17	ܡܢ ܕܡܪܝܬ 36	ܡܢ ܕܡܪܝܬ 55
ܡܢ ܕܡܪܝܬ 18	ܡܢ ܕܡܪܝܬ 37	ܡܢ ܕܡܪܝܬ 56
ܡܢ ܕܡܪܝܬ 19	ܡܢ ܕܡܪܝܬ 38	ܡܢ ܕܡܪܝܬ 57

Give English equivalents for the following:

- | | |
|-----------------|-------------------------|
| 1. three months | 6. nine women |
| 2. ten years | 7. the second month |
| 3. eight days | 8. the fourth house |
| 4. three hours | 9. the fifth teacher |
| 5. seven men | 10. the first good word |

Read and translate the following:

ܡܢ ܕܡܪܝܬ ܡܢ ܕܡܪܝܬ 1

ܡܢ ܕܡܪܝܬ ܡܢ ܕܡܪܝܬ 2

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- 3 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ ܕܢܝܢ.
- 4 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ ܕܢܝܢ.
- 5 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ.
- 6 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ ܕܢܝܢ ܠܡܢܐ.
- 7 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ.
- 8 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ ܠܡܢܐ.
- 9 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ.
- 10 ܕܢܝܢ ܐܝܬܐ ܠܡܢܐ.

Give the Syriac for the following:

- | | |
|--------------------|---------------------------|
| 1. I give | 13. they (m) put |
| 2. they (m) fear | 14. I come |
| 3. she sleeps | 15. you (m s) rejoice |
| 4. you (m s) build | 16. I see |
| 5. he falls | 17. come! (m s) |
| 6. you (f pl) go | 18. they (m) will not die |
| 7. they (f) take | 19. you (f s) remain |
| 8. you (f s) know | 20. you (f pl) ask |
| 9. we go down | 21. she seeks |
| 10. you (f pl) | 22. they (m) will be |
| 11. she goes up | 23. she looks |
| 12. he rises | 24. you (f s) eat |

ܬܠܬܝܢ ܠܥܠܡܝܢܐ

Lesson Fifteen

§ 15.1 Uses of the Imperfect.

(1) As a general or habitual present tense, e.g.

ܬܬܠܝܬܐ ܕܥܡܐܢܐ ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>ne^crquⁿ ʿawwālē kad</i>	The wicked flee
ܬܬܠܝܬܐ ܕܥܡܐܢܐ ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>layt d-rādep l-hon.</i>	when there is no one pursuing them.

ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>teb^cōnān w-lā</i>	You seek me and do
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>teškhunān.</i>	not find me.

(2) As a future, e.g.

ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>nētē lwātkon.</i>	He will come to you.
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>šmayyā w-ar^cā ne^c-</i>	The heavens and
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>brān w-mellay lā</i>	earth will pass
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>ne^cbrān.</i>	away, but my words will not.

(3) As an optative, e.g.

ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>tētē malkutāk.</i>	Thy kingdom come.
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>nehwē šebyānāk.</i>	Thy will be done.
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>w-emar alāhā nehwē</i>	And God said, Let
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>nuhrā wa-hwā</i>	there be light: and
ܬܬܠܝܬܐ ܕܥܡܐܢܐ	<i>nuhrā.</i>	there was light.

(4) With *lā* and the 2nd persons as negative imperative, e.g.

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לֹא תִּקְוֹל *lā teqtol!*

Do not kill.

לֹא תִּבְחֹן *lā teb^cōn.*

Seek you not.

(5) In all dependent and complementary verbal clauses and in purpose clauses with *d-* or *l-*, e.g.

אִם אַתָּה בֶּרֶךְ אֱלֹהִים *en breh att d-alāhā,*
אֵמַר דְּהַלֵּן כֶּפֶּה *emar d-hālēn kēpē*
נֶחְוַיָּאן לַחְמָא. *nehwyān lahmā.*

If you are the son of
God, say that these
rocks be bread.

צַדִּיק לֵךְ לְנֶסֶב *pqod leh l-nessab*
חֲבֹחַ נִיזָּא דְּמִלִּיחַ *‘ammeh nunā da-*
mlih.

Order him to take
with him a fish
that has been
salted.

לֹא שָׂבֵעַ נָא דְּעֻמָּא. *lā šābē-nā d-equm.*

I don't want to get
up.

אַתְּוֹן לֹא תִּבְחֹן מָנָא *atton lā teb^cōn mānā*
תִּקְלֻן וּמָנָא *teklun w-mānā*
תִּשְׁתֵּן. *teštōn.*

Seek not what you
should eat or what
you should drink.

מִן דְּשָׂבֵעַ דְּנֶחְוַיָּא *man d-šābē d-nehwē*
הָרֵאשִׁיטָא נֶחְוַיָּא *qadmāyā nehwē*
הָרֵאשִׁיטָא. *hrāyā.*

He who wishes to
be first shall be
last.

§ 15.2 The Imperfect with Enclitic Objects. The objective pronominals are attached to the imperfect as follows. Note that many persons have more than one alternative form, the first of which is usually simply the imperfect with reduced stem plus the unaugmented object enclitic.

3RD MASC. SING. &
1ST COM. PL.

3RD FEM. SING. &
2ND MASC. SING.

נֶרְדִּיפ *NERDOP*

תֶּרְדִּיפ *TERDOP*

+ 3 m s נֶרְדִּיפִּי *nerdpeh*
נֶרְדִּיפִּי *nerdpiw*

נֶרְדִּיפִּי *terdpeh*
נֶרְדִּיפִּי *terdpiw*

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		ܬܪܕܡܝܬܐ <i>terdopiw</i>
+ 3 f s	ܬܪܕܡܝܬܐ <i>nerdpih</i>	ܬܪܕܡܝܬܐ <i>terdpih</i> ܬܪܕܡܝܬܐ <i>terdopēh</i>
+ 2 m s	ܬܪܕܡܝܬܐ <i>nerdpāk</i>	ܬܪܕܡܝܬܐ <i>terdpāk</i>
+ 2 f m	ܬܪܕܡܝܬܐ <i>nerdpek</i>	ܬܪܕܡܝܬܐ <i>terdpek</i>
+ 1 c s	ܬܪܕܡܝܬܐ <i>nerdpan</i>	ܬܪܕܡܝܬܐ <i>terdpan</i> ܬܪܕܡܝܬܐ <i>terdopayn</i>
+ 3 m pl	ܬܪܕܡܝܬܐ <i>nerdop-ennon</i>	ܬܪܕܡܝܬܐ <i>terdop-ennon</i>
+ 2 m pl	ܬܪܕܡܝܬܐ <i>nerdopkon</i>	ܬܪܕܡܝܬܐ <i>terdopkon</i>
+ 1 c pl	ܬܪܕܡܝܬܐ <i>nerdpan</i>	ܬܪܕܡܝܬܐ <i>terdpan</i> ܬܪܕܡܝܬܐ <i>terdopayn</i>

All imperfect forms that end in *-in*, *-un* and *-ān* take the objective enclitics of the 3rd masc. pl. example:

	ܬܪܕܡܝܬܐ <u><i>NERDPUN</i></u>
+ 3 m s	ܬܪܕܡܝܬܐ <i>nerdpuneh</i> or ܬܪܕܡܝܬܐ <i>nerdpunāy</i>
+ 3 f s	ܬܪܕܡܝܬܐ <i>nerdpunāh</i>
+ 2 m s	ܬܪܕܡܝܬܐ <i>nerdpunāk</i>
+ 2 f s	ܬܪܕܡܝܬܐ <i>nerdpunek</i>
+ 1 c s	ܬܪܕܡܝܬܐ <i>nerdpunān</i>

§ 15.3 Suffix Pronouns with III-Weak Imperfect Verbs. The imperfect inflectional pattern of III-weak verbs is the only type to produce an ending different from that of sound verbs. With pronominal objects, the *-ē* termination of the III-weak verb is as follows:

+ 3 m s	ܬܪܕܡܝܬܐ <i>neb^cēw</i>	+ 3 m pl	ܬܪܕܡܝܬܐ <i>neb^cē-ennon</i>
+ 3 f s	ܬܪܕܡܝܬܐ <i>neb^cēh</i>	+ 3 f pl	ܬܪܕܡܝܬܐ <i>neb^cē-ennēn</i>
+ 2 m s	ܬܪܕܡܝܬܐ <i>neb^cēk</i>	+ 2 m pl	ܬܪܕܡܝܬܐ <i>neb^cēkon</i>
+ 2 f s	ܬܪܕܡܝܬܐ <i>neb^cēk</i>	+ 2 f pl	ܬܪܕܡܝܬܐ <i>neb^cēkēn</i>
+ 1 c s	ܬܪܕܡܝܬܐ <i>neb^cēn</i>	+ 1 c pl	ܬܪܕܡܝܬܐ <i>neb^cēn</i>

§ 15.4 Imperatives with Suffix Pronouns. Imperative forms with enclitic pronominal objects are as follows. Note especially the vocalic shift of the masc. pl. imperative from *CCoC(un)/CCaC(un)* to *CuCCu(n)*:-

	MASC. SING.	FEM. SING.
+ 3 m s	قُولَايْ <i>qtolāy</i>	قُولِيْ <i>qtolīw</i>
+ 3 f s	قُولِيْ <i>qtolēh</i>	قُولِيْ <i>qtolih</i>
+ 1 c s	قُولَايْنِ <i>qtolayn</i>	قُولِيْنِ <i>qtolin</i>
+ 1 c pl	قُولَايْنِ <i>qtolayn</i>	قُولِيْنِ <i>qtolin</i>
	MASC. PL.	FEM. PL.
+ 3 m s	قُولُوا <i>quṭlu</i>	قُولَايْ <i>qtolāy</i>
	قُولُونَايْ <i>quṭlunāy</i>	قُولِيْ <i>qtolēnāy</i>
+ 3 f s	قُولُوا <i>quṭluh</i>	قُولَايْ <i>qtolāh</i>
	قُولُونَايْ <i>quṭlunāh</i>	قُولِيْ <i>qtolēnāh</i>
+ 1 c s	قُولُونِ <i>quṭlun</i>	قُولَايْ <i>qtolān</i>
	قُولُونَانِ <i>quṭlunān</i>	قُولِيْ <i>qtolēnān</i>
+ 1 c pl	قُولُونِ <i>quṭlun</i>	قُولَايْ <i>qtolān</i>
	قُولُونَانِ <i>quṭlunān</i>	قُولِيْ <i>qtolēnān</i>

§ 15.5 Imperatives of III-Weak Roots with Suffix Pronouns.

The suffixation of enclitic pronominal objects to the imperatives of III-weak verbs is basically similar to that of sound verbs. The masculine singular imperative, which ends in *-i*, takes the same enclitic forms as the feminine singular of sound verbs (*qtolīw*, *qtolih*, &c).

The fem. sing. base form changes from *CCāy* to *CCā'i-*, written with *ālap*.

The masc. pl. base form changes from *CCaw* to *CCa'u-*, again spelled with *ālap* for the intervocalic glottal stop. The fem. pl. imperative shows reduction from *CCāyēn* to *CCāyen-*.

	MASC. SING.	FEM. SING.
+ 3 m s	قُرِيْ <i>qriw</i>	قُرَايْ <i>qrā'iw</i>

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+ 3 f s	ܩܪܝܗ <i>qrih</i>	ܩܪܝܗ <i>qrā'ih</i>
+ 1 c s	ܩܪܝܢ <i>qrin</i>	ܩܪܝܢ <i>qrā'in</i>
+ 1 c pl	ܩܪܝܢ <i>qrin</i>	ܩܪܝܢ <i>qrā'in</i>
	MASC. PL.	FEM. PL.
+ 3 m s	ܩܪܝܘܐ <i>qra'u</i>	ܩܪܝܢܝܐ <i>qrāyenāy</i>
+ 3 f s	ܩܪܝܘܗ <i>qra'uh</i>	ܩܪܝܢܝܗ <i>qrāyenāh</i>
+ 1 c s	ܩܪܝܘܢ <i>qra'un</i>	ܩܪܝܢܝܢ <i>qrāyenān</i>
+ 1 c pl	ܩܪܝܘܢ <i>qra'un</i>	ܩܪܝܢܝܢ <i>qrāyenān</i>

§ 15.6 Nouns in *-u* and *-i*. Nouns with absolute singulars in *-u* have the following inflection:

	SINGULAR	PLURAL
abs.	ܫܒܘ <i>šbu</i>	ܫܒܘܐܢ <i>šebwān</i>
emph.	ܫܒܘܬܐ <i>šbutā</i>	ܫܒܘܬܐܢ <i>šebwātā</i>
const.	ܫܒܘܬܐ <i>šbut-</i>	ܫܒܘܬܐܢ <i>šebwāt-</i>

This important class includes the infinitives of all increased verbal forms (to be introduced in the following lessons) as well as abstract nouns like ܡܠܟܘܬܐ *malkutā* 'kingdom' and ܬܠܝܘܬܐ *ṭalyutā* 'childhood.'

Similar are nouns with absolute singulars in *-i*:

abs.	ܡܪܕܝ <i>mardi</i>	ܡܪܕܝܐܢ <i>mardyān</i>
emph.	ܡܪܕܝܬܐ <i>marditā</i>	ܡܪܕܝܬܐܢ <i>mardyātā-</i>
const.	ܡܪܕܝܬܐ <i>mardit-</i>	ܡܪܕܝܬܐܢ <i>mardyāt-</i>

Vocabulary 15

NOUNS

- ܕܒܗܐ *debhā* sacrifice
- ܕܒܪܐ *dabrā* wilderness
- ܕܡܐ *dmā* (const/abs *dem*) blood
- ܕܒܢܐ *zabnā* (const/abs *zban*) time
- ܗܕܘܬܐ *hadutā* joy, gladness
- ܗܬܬܝܐ *ḥaṭṭāyā* pl *-ē* sinner

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כַּתְּפָא	<i>katpā</i> pl -ē/-ātā (f) shoulder
מַגְדְּלָא	<i>magdlā</i> pl -ē tower
מַתְלָא	<i>matlā</i> parable
עֵרְבָא	<i>‘erbā</i> a sheep, lamb
שְׁבָאבָא	<i>šbābā</i> pl -ē neighbor
תְּיַבּוּתָא	<i>tyābutā</i> repentance

VERBS

הִלַּח/נִהְלַח	<i>hlat/nehlot</i> to mix, mingle
סִבַּר/נִסְבַּר	<i>sbar/nesbar</i> to think, imagine
עָנָא	<i>‘nā/ne‘nē</i> to reply, answer
קָרָא/נִקְרַע	<i>qrā/neqrē</i> to call, summon, invite
תָּבַח/נִתְּבַח	<i>tāb/ntub</i> to repent

ADJECTIVES

יַתִּיר	<i>yattir</i> more (<i>men</i> than)
מֵתְבָעָא	<i>metb‘ē</i> (m) <i>metba‘yā</i> (f) necessary, needed ¹

OTHERS

אוּ	<i>aw</i> or; more than
אִכְוָת	<i>akwāt</i> like
מָא ד-	<i>mā d-</i> when, as soon as

PROPER NAME

שִׁלּוֹחָא	<i>šilōhā</i> Siloam, Siloah
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¹In impersonal constructions like ‘it is necessary’ and ‘it is possible’ the adjective is usually fem. sing. (*metba‘yā*) followed by *l-* and then *d-* and the imperfect, as אִנְּךָ לִי מֵתְבָעָא *metba‘yā li d-ēzal* ‘it is necessary for me to go, I must go,’ and the past: מֵתְבָעָא לְהוֹן דְּנִזְלִין *metba‘yā-wāt lhon d-nēzlun* ‘it was necessary for them to go, they had to go.’

କ୍ଷମା କର : କିଏ ଏହି ଶାନ୍ତିରାଜାଙ୍କୁ ଶାନ୍ତିରାଜା କହିଲା ।

Translate into Syriac:

1. This month will be over after five days.
2. Let us return to Jerusalem and search for the child who remained there.
3. She doesn't know where to put the lamb that she picked up on her shoulders.
4. It is not necessary for me to (that I) answer.
5. How can we know the road by which you are going?
6. I will remain here for six months.
7. If you seek me you can find me in my father's house.
8. If you had sought me, you could have found me in my brother's house.
9. I cannot give you everything you want.

Give the Syriac for the following, perfect and imperfect:

- | | |
|---------------------------------|------------------------------|
| 1. I wrote/write it (m) | 9. you (pl) asked/ask me |
| 2. you (m s) ordered/order me | 10. we keep/kept you (m s) |
| 3. we spread them | 11. she ate/eats it (f) |
| 4. she killed/kills him | 12. I built/build it (m) |
| 5. he persecuted/persecutes her | 13. you (m s) sought/seek us |
| 6. you (f) left/leave us | 14. he saw/sees you (m s) |
| 7. they took/take you (f s) | 15. you (pl) put it (f) |
| 8. they found/find you (m pl) | 16. you (f s) saw/see me |

ܠܥܠܡܢܐ ܕܡܢܐ Lesson Sixteen

§ 16.1 **The Pael Conjugation.** All verbs that have been dealt with systematically so far belong to the Peal (*p^eal*) conjugation, i.e. they belong to the unaugmented base paradigm, the basic pattern for which is *CCaC* (including the variant *CCeC*), like *ktab*, *šqal*, *sleq*, and weak verbs like *qām*, *h̄zā*, *etā*, &c. The conjugations that will now be introduced are augmented, or derived, conjugations.

The Pael (*pa^{cc}el*) conjugation is characterized by a doubling of the second radical consonant, hence its Semitic designation as D (“doubled”).¹ The basic vocalic pattern of the perfect is *CaCCeC*, as *qabbel* ‘to receive’ (from √*QBL*) and *mallel* ‘to speak’ (from √*MLL*).

The Pael conjugation serves (1) as a factitive/transitivizing form for intransitive G-form verbs, e.g., *šlem* ‘to be finished, come to an end’ (intransitive) > Pael *šallem* ‘to finish, bring to an end’ (transitive), (2) as an intensifier for transitive G-form verbs, e.g., *qtal* ‘to kill’ > Pael *qattel* ‘to kill in great numbers, to massacre,’ and (3) as a primary verbal form for denominative roots (roots derived from nouns and for which no G-form verb exists), e.g., *melltā* ‘word, speech’ > *mallel* ‘to speak.’

The perfect inflection of a Pael verb like *qabbel* is regular, with predictable reduction of the second stem vowel to schwa in the 3rd

¹The Syriac Pael conjugation corresponds to the Piel (פעל) of Hebrew and the second form (فعل) of Arabic.

fem. sing. and 1st sing.

3 m	qabbel	qabbel(un)
f	qabblat	qabbel(ēn)
2 m	qabbelt	qabbelton
f	qabbelt	qabbeltēn
1 c	qabblet	qabbeln(an)

The imperfect inflection of the Pael conjugation is exactly like that of the G-verb; the preformatives have no vowel, however, except the 1st sing., which remains *e-*. The expected stem-vowel reduction occurs in all forms with postformatives. For enclitic objects with these forms, see Appendix C (p. 145).

3 m	nqabbel	nqabblun
f	tqabbel	nqabblān
2 m	tqabbel	tqabblun
f	tqabblin	tqabblān
1 c	eqabbel	nqabbel

The Pael conjugation produces two participles, active on the pattern *mCaCCeC* and passive on the pattern *mCaCCaC*, e.g., *mqabbel* 'receiving' and *mqabbal* 'received,' *mmallel* 'speaking' and *mmallal* 'spoken.' Feminines and plurals are formed with predictable vocalic reduction: *mqabblā* (fem. sing. abs.), *mqabblin* (masc. pl. abs.), *mqabblān* (fem. pl. abs.). The distinction between the active and passive participles is obscured in these forms, as it is in III-guttural verbs (see below).

The infinitive of the Pael conjugation is on the pattern *mCaC-CāCu*, e.g., *mqabbālu* 'receiving (gerund), to receive' and *mmallālu* 'speaking (gerund), to speak.'

§ 16.2 Pael Conjugation: Various Verb Types. To the basic patterns of the Pael conjugation adjustments are made with the following types:

(1) III-guttural: the *e* between the second and third radicals is changed to *a* wherever it occurs, thus *šaddar/nšaddar* 'to send' (act.

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and pass. part. *mšaddar* 'sending' and 'sent,' where the difference between the active and passive is obscured) and *šabbah/nšabbah* 'to praise.'

(2) III-weak: all roots with weak third radicals conform to one pattern in the Pael conjugation. Perfect inflection for *dakki* 'to purify' is like the perfect inflection of *hdi* (see §7.1):

3 m	ܕܚܝܬ <i>dakki</i>	ܕܚܝܬ <i>dakki</i>
f	ܕܚܝܬ <i>dakkyat</i>	ܕܚܝܬ <i>dakki</i>
2 m	ܕܚܝܬ <i>dakkiyt</i>	ܕܚܝܬ <i>dakkiyton</i>
f	ܕܚܝܬ <i>dakkiyt</i>	ܕܚܝܬ <i>dakkiytēn</i>
1 c	ܕܚܝܬ <i>dakkit</i>	ܕܚܝܬ <i>dakkiyn(an)</i>

The imperfect inflection follows the model of *nebnē* (§14.3):

3 m	ܕܚܝܬ <i>ndakkē</i>	ܕܚܝܬ <i>ndakkōn</i>
f	ܕܚܝܬ <i>tdakkē</i>	ܕܚܝܬ <i>ndakkyān, &c.</i>

The masc. sing. imperative differs from that of *bnā*, however; the other imperatives are similar to those of *bnā*:

masc.	ܕܚܝܬ <i>dakkā</i>	ܕܚܝܬ <i>dakkaw</i>
fem.	ܕܚܝܬ <i>dakkāy</i>	ܕܚܝܬ <i>dakkāyēn</i>

Active participles are formed exactly like those of *bnā*:

masc.	ܕܚܝܬ <i>mdakkē</i>	ܕܚܝܬ <i>mdakkeyn</i>
fem.	ܕܚܝܬ <i>mdakkyā</i>	ܕܚܝܬ <i>mdakkyān</i>

The masc. sing. passive participle differs in formation from the active; the other participles are identical to the active.

masc.	ܕܚܝܬ <i>mdakkay</i>	ܕܚܝܬ <i>mdakkeyn</i>
fem.	ܕܚܝܬ <i>mdakkyā</i>	ܕܚܝܬ <i>mdakkyān</i>

The infinitive has *y* for the third radical, *mdakkāyu*.

The following root types produce no "irregularity" in the Pael conjugation

(3) hollow: most weak second radicals appear as *-yy-* in Pael,

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e.g., *ṭayyeb* 'to prepare' (\sqrt{TWB}):

perf.	ṭayyeb	part.	mṭayyeb
impf.	nṭayyeb	inf.	mṭayyābu

(4) I-y verbs are regularly formed throughout, as *yaqqar* 'to honor' (\sqrt{YQR}):

perf.	yaqqar	part.	myaqqar
impf.	nyaqqar	inf.	myaqqāru

(5) I-*ālap* verbs are regularly formed; the vowel of the first radical, however, falls back to the preformatives, as *allep* 'to teach' (\sqrt{LP}):

perf.	allep	part.	mallep
impf.	nallep	inf.	mallaṭpu

By convention the *ālap* of this and a few other I-*ālap* verbs is dropped in all forms that have preformatives; the 1st sing. of the imperfect is *allep*.

(6) II-*ālap* verbs are regularly formed with doubled glottal stop, e.g., *ša''el* 'to ask questions':

perf.	ša''el	part.	mša''el
impf.	nša''el	inf.	mša''ālu

(7) geminate verbs are regularly formed throughout, as *mallel* 'to speak':

perf.	mallel	part.	mmallel
impf.	nmallel	inf.	mmallaṭu

Vocabulary 16

NOUNS

- dukktā pl dukkyātā/dukkawwātā place
 kenšā crowd, multitude
 spittā pl spinē/spinātā ship, boat
 sāprā pl -ē scribe

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ܫܒܝܢܐ	<i>šebyānā</i> will
ܫܡܐ	<i>šmā</i> (abs <i>šem</i>) name
ܬܡܝܢܐ	<i>tawwānā</i> pl -ē inner room, closet
ܬܪܐ	<i>tar^cā</i> pl -ē door, gate

VERBS

ܐܠܥ	<i>allep</i> to teach
ܒܪܟܐ	<i>barrek</i> to bless
ܩܪܒܐ	<i>zqap/nezqop</i> to crucify
ܚܫܟܐ	<i>hšek/nehšak</i> to get dark (used impersonally in the 3rd fem. sing.: <i>heškat</i> 'it got dark')
ܚܬܬܐ	<i>kanneš/nkaneš</i> to assemble, gather (trs.)
ܡܠܠܐ	<i>mallel</i> to speak
ܢܓܓܐ	<i>nagged</i> to beat, scourge
ܡܢܪܐ	<i>pra^c/nepro^c</i> to reward
ܫܠܝܐ	<i>šalli</i> to pray (^c <i>al</i> for)
ܩܕܕܝܫܐ	<i>qaddeš/nqaddeš</i> to bless, make holy
ܩܫܐ	<i>qšā/neqšē</i> to break (bread)
ܫܪܝܐ	<i>šarri</i> to begin (+ <i>l-</i> & inf., <i>šarri l-mallāpu</i> , or + act. part., <i>šarri mallep</i> 'he began to teach')

OTHERS

ܐܬܝܠܝܐ	<i>ak</i> like (prep.); <i>ak d-</i> so (much so) that
ܐܡܬܐ	<i>emat</i> when?, <i>emat d-</i> when (conj.)
ܒܥܝܠܐ	<i>b-gelyā</i> openly, publicly
ܒܫܝܠܐ	<i>b-kesyā</i> secretly, privately
ܡܬܬܘܠ	<i>mettūl</i> for, on account of (note irregular spelling)
ܡܬܬܘܠ ܕ	<i>mettūl d-</i> since, because, inasmuch as
ܥܝܕܐ	^c <i>al yad</i> near, beside

IDIOM

ܐܬܬܠܝܐ ܬܪܐ	<i>eḥad tar^cā</i> to shut, fasten a door, gate
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Exercise 16

Identify, read, and translate the following Pael verb forms:

ܬܪܐ	3	ܬܪܐ	1
ܬܪܐ	4	ܬܪܐ	2

5	بِحَمْدِهِ	12	يُتَبَرَّكُ
6	مُحَمَّدًا	13	بِحَمْدِهِ
7	وَعَلَيْهِ	14	بِحَمْدِهِ
8	وَعَلَيْهِ	15	بِحَمْدِهِ
9	بِحَمْدِهِ	16	بِحَمْدِهِ
10	بِحَمْدِهِ	17	بِحَمْدِهِ
11	بِحَمْدِهِ	18	بِحَمْدِهِ

Reading Exercise 16

1 אבד דין אבדו המלך אבד. בל לטוב. אבדו ודבר.
אבדו אבדו המלך. אבדו המלך אבדו.
בדל *

[illegible]

3 عجل محمد اسك. عجى هجى. هجى لاله دة دة.
هكلى: مده كحلله. نه فبى *

4. مېلا شېلا شېلا! يا صغيد! يا لاهو، بيا له خدايه نيل همتا همدې.

موسى، تالاب لاهي، هوښيار لاهي. موسي، ميچر لاهي

حقه لاهي. اذهر لاهي، مېلا لاهي *

[illegible]

¹*netqaddaš* ‘may it be blessed’; the pattern of this verb and of *etkannaš* below will be introduced in §19.1.

²*etkannaš* 'was gathered, assembled.'

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3 m	נָשְׁלַם <i>našlem</i>	נִשְׁלַמְּךָ <i>našlmun</i>
f	נָשְׁלַמְתְּ <i>tašlem</i>	נִשְׁלַמְתְּ <i>našlmān</i>
2 m	תָּשְׁלַם <i>tašlem</i>	תִּשְׁלַמְּךָ <i>tašlmun</i>
f	תָּשְׁלַמְתְּ <i>tašlmin</i>	תִּשְׁלַמְתְּ <i>tašlmān</i>
1 c	אֶשְׁלַם <i>ašlem</i>	נִשְׁלַם <i>našlem</i>

The imperative is regularly formed from the imperfect with preformative *a-*:

masc.	אֶשְׁלַם <i>ašlem</i>	אֶשְׁלַמְּךָ <i>ašlem(un)</i>
fem.	אֶשְׁלַמְתְּ <i>ašlem</i>	אֶשְׁלַמְתְּ <i>ašlem(ēn)</i>

Like the Pael conjugation, Aphel produces both active and passive participles, active on the pattern *maCCeC* and passive on the pattern *maCCaC*. The distinction is obscured everywhere except in the masc. sing. absolute.

masc.	מִשְׁלֵם <i>mašle/am</i>	מִשְׁלָּמִין <i>mašlmin</i>
fem.	מִשְׁלָּמָה <i>mašlmā</i>	מִשְׁלָּמָן <i>mašlmān</i>

The infinitive of Aphel is on the pattern *maCCāCu*, e.g. מִשְׁלָּאֻ *mašlāmu*.

§ 17.2 Aphel Conjugation: Various Verb Types.

(1) III-guttural roots replace the vowel *e* of the pattern wherever it occurs with *a*, as in שָׁלַח *šlah* > אֶשְׁלַח *ašlah* and דָּרַח *dar* > אֶדָּר *a^cdar*. As in the participles of Pael III-gutturals, the distinction between the active and passive participles is obscured everywhere.

PERF.	אֶשְׁלַח <i>ašlah</i>	אֶדָּר <i>a^cdar</i>
IMPERF.	נִשְׁלַח <i>našlah</i>	נִדָּר <i>na^cdar</i>
ACT. PART.	מִשְׁלַח <i>mašlah</i>	מִדָּר <i>ma^cdar</i>
PASS. PART.	מִשְׁלַח <i>mašlah</i>	מִדָּר <i>ma^cdar</i>
INF.	מִשְׁלָּאֻ <i>mašlāhu</i>	מִדָּרָא <i>ma^cdāru</i>

(2) I-*n* roots show regular assimilation of the *n* to the second radical in all forms of the Aphel conjugation, as נָפַח *npaq* > אֶנְפַּח *appeq* ‘make (someone) go out, send/bring out’ and נָחַת *nhet* > אֶנְחַת *ahhet* ‘to make (someone) go down, send/bring down.’

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PERF.	ܐܦܥ <i>appeq</i>	ܐܗܗܬ <i>aḥḥet</i>
IMPERF.	ܐܦܥ <i>nappeq</i>	ܐܗܗܬ <i>nahḥet</i>
ACT. PART.	ܡܦܥ <i>mappeq</i>	ܡܗܗܬ <i>mahḥet</i>
PASS. PART.	ܡܦܥ <i>mappaq</i>	ܡܗܗܬ <i>mahḥat</i>
INF.	ܡܦܥܐ <i>mappāqu</i>	ܡܗܗܬܐ <i>mahḥātu</i>

(3) III-weak roots in Aphel conform to the vocalic patterns of Pa-el, see §16.2(2), as ܡܗܕܐ *ḥdi* 'rejoice' > ܐܗܕܐ *aḥdi* 'cause (someone) to rejoice'

PERF.	ܐܗܕܐ <i>aḥdi</i>
IMPERF.	ܐܗܕܐ <i>nahdē</i>
ACT. PART.	ܡܗܕܐ <i>maḥdē</i>
PASS. PART.	ܡܗܕܐ <i>maḥday</i>
INF.	ܡܗܕܐ <i>maḥdāyu</i>

(4) Hollow roots in Aphel all conform to the pattern of ܡܩܡ *qām* > ܐܩܡ *aqim* 'set up, place,' and ܡܝܬ *mit* > ܐܡܝܬ *amit* 'cause to die, put to death'

PERF.	ܐܩܡ <i>aqim</i>	ܐܡܝܬ <i>amit</i>
IMPERF.	ܐܩܡ <i>nqim</i>	ܐܡܝܬ <i>nmīt</i>
ACT. PART.	ܡܩܡ <i>mqim</i>	ܡܡܝܬ <i>mmīt</i>
PASS. PART.	ܡܩܡ <i>mqām</i>	ܡܡܝܬ <i>mmāt</i>
INF.	ܡܩܡܐ <i>mqāmu</i>	ܡܡܝܬܐ <i>mmātu</i>

(5) Most I-y and I-ālap roots show w for the first radical in Aphel, as ܝܕܐ *ida*^c 'know' > ܐܘܕܐ *awda*^c 'make known,' ܝܪܬ *iret* 'inherit' > ܐܘܪܬ *awret* 'make inherit' and ܐܒܕ *ebad* 'perish' > ܐܘܒܕ *awbed* 'make perish.' There are, however, exceptions, notably ܐܬܐ *etā* 'come' > ܐܝܬܐ *ayti* 'bring,' which shows a y for the first radical.

PERF.	ܐܘܕܐ <i>awda</i> ^c	ܐܘܪܬ <i>awret</i>	ܐܝܬܐ <i>ayti</i>
IMPERF.	ܐܘܕܐ <i>nawda</i> ^c	ܐܘܪܬ <i>nawret</i>	ܐܝܬܐ <i>naytē</i>
ACT. PART.	ܡܘܕܐ <i>mawda</i> ^c	ܡܘܪܬ <i>mawret</i>	ܡܝܬܐ <i>maytē</i>
PASS. PART.	ܡܘܕܐ <i>mawda</i> ^c	ܡܘܪܬ <i>mawrat</i>	ܡܝܬܐ <i>maytay</i>
INF.	ܡܘܕܐ <i>mawdā</i> ^c u	ܡܘܪܬܐ <i>mawrātu</i>	ܡܝܬܐ <i>maytāyu</i>

(6) II-ālap roots are predictably formed, as ܫܠܐ *šel* 'to ask' >

אָלען *ašel* 'to lend.'

PERF.	אָלען <i>ašel</i>
IMPERF.	אָלענא <i>našel</i>
ACT. PART.	אָלענא <i>mašel</i>
PASS. PART.	אָלענא <i>mašal</i>
INF.	אָלענא <i>mašālu</i>

(7) Geminate roots form Aphel on the pattern of I-*n* roots. A spurious *ālap* occasionally appears in the imperfect and participles, as אָמא *mak* 'be humble' (\sqrt{MKK}) > אָממא *ammek* 'make humble.'

PERF.	אָממא <i>ammek</i>
IMPERF.	אָממנא <i>nammek</i>
ACT. PART.	אָממנא <i>mammek</i>
PASS. PART.	אָממנא <i>mammak</i>
INF.	אָממנא <i>mammāku</i>

Vocabulary 17

NOUNS

אָ גאָוו, ל-גאָוו inside

גריסטאָ *gristā* loaf (of bread)

האַימאַנאַטאַ *haymānutā* faith

העשקאָ *heššokā* darkness

מעדעם *meddem* thing, anything, something

אַרסאַ *arsā* bed

פּעלגוט-לעלע *pelgut-lêlyā* middle of the night, midnight

ADJECTIVE

אַידיאַ *ihidāy* only, sole

VERBS

אַדריק *adrek* to overtake, comprehend

אַהאַר (\sqrt{HRR}) *ahhar* to bother

אַוואַר (\sqrt{HR}) *awhar* to tarry, delay

אַהעב (\sqrt{HBB}) *ahheb* to love

אַהעט (\sqrt{NHT}) *ahhet* to send down

אַלען *ašel* to lend

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- ܐܠܗܝ *ahhi* to give life to, revivify
 ܕܢܢ *dān/ndun* to judge
 ܚܝܡܢ *haymen/nhaymen* to believe (*b-* in); act. part. *nhaymen*
 believing, faithful (in the religious sense)
 ܠܠܟ *hallel* to walk

OTHER

ܚܝܢܐܢܐ...ܐܝܟܢܐܢܐ *hākannā...aykannā d-* so much so...that, enough to

Exercise 17

Identify, read, and translate the following Aphel forms:

- | | |
|-------------|----------------|
| ܐܠܗܝܢܐ 6 | ܐܠܗܝܢܐ 1 |
| ܕܢܢ ܠܚܝܢܐ 7 | ܐܠܗܝܢܐ ܫܚܝܢܐ 2 |
| ܐܠܗܝܢܐ 8 | ܐܠܗܝܢܐ 3 |
| ܐܠܗܝܢܐ 9 | ܐܠܗܝܢܐ 4 |
| ܐܠܗܝܢܐ 10 | ܐܠܗܝܢܐ 5 |

Reading Exercise 17

1 ܐܠܗܝܢܐ ܠܚܝܢܐ: ܚܝܢܐ ܚܝܢܐ ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ: ܚܝܢܐ ܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ *

2 ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ *

3 ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ
 ܐܠܗܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ ܠܚܝܢܐ

ܬܥܡܕܐ. ܕܢܝܕ ܕܠܚܐ ܕܝܕ. ܫܒ ܐܠ ܠܚܡ ܕܥܡܕܐ. ܬܥܡܕܐ
ܕܥܡܕܐ. ܕܥܡܕܐ ܕܥܡܕܐ: ܬܥܡܕܐ ܕܥܡܕܐ. ܕܥܡܕܐ
ܬܥܡܕܐ *

4 ܡܢ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ. ܕܥܡܕܐ ܕܥܡܕܐ. ܕܥܡܕܐ ܕܥܡܕܐ
ܬܥܡܕܐ ܕܥܡܕܐ. ܕܥܡܕܐ ܕܥܡܕܐ *

¹A good example of the topic-comment sentence in Syriac. This sentence type, which is fairly common in Semitic languages in general, consists of a topic that is not the logical subject of the comment part of the sentence; a referent pronoun in the comment part indicates the relationship of the topic to the comment: *man d-šāma*...: *enā lā dā'en-nā leh*: 'he who hears...: I do not judge him.' Here the topic is *man d...* (with the clause that follows), and the comment is *enā lā dā'en-nā leh*, where *leh* marks the syntactical relationship between the topic and comment. Such sentences are often best translated by rearranging and putting the topic into its logical position in the comment: 'I do not judge him who hears...' In this instance the Syriac follows the Greek syntax closely: *ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν* (si quis audierit verba mea, et non custodierit: ego non iudico eum, John 12:47).

ܠܬܠܬܝܢ ܕܠܝܬܝܢ

Lesson Eighteen

§ 18.1 **Medio-Passive Verbs: Ethpeel, Ethpaal & Attaphal Conjugations.** Syriac has no true passive verbs. However, for each of the active/transitive conjugations (Peal, Pael, Aphel), there exists a corresponding reflexive/medio-passive conjugation. From the Peal conjugation the Ethpeel (basic pattern *etCCeC*, *etp^cel*) is made; from the Pael conjugation the Ethpaal (basic pattern *etCaCCaC*, *etpa^cal*) is made; and from the Aphel conjugation is made the Ettaphal (basic pattern *ettaCCaC*, *ettap^cal*).

BASE PATTERN

MEDIO-PASSIVE

ܩܬܠ <i>qtal</i> 'kill'	>	ܩܬܠܐ <i>etqtel</i> 'get killed'
ܩܒܠ <i>qabbel</i> 'receive'	>	ܩܒܠܐ <i>etqabbal</i> 'be received'
ܐܫܠܡ <i>ašlem</i> 'betray'	>	ܐܫܠܡܐ <i>ettašlam</i> 'be betrayed'

§ 18.2 **The Ethpeel Conjugation.** The underlying pattern from which all actually occurring forms of the Ethpeel can be predicted is *etCaCeC/netCaCeC*. In forms with zero or consonant-initial postformatives, the *a* is reduced. In forms with vowel-initial postformatives, the *e* is reduced. An example is *etdheq* 'be driven away' < *dhaq* 'drive away'.¹

¹Not in terms of formation, but in terms of meaning and function the Syriac Ethpeel corresponds to the Niphal (נִפְעַל) of Hebrew and the seventh form (اِنْفَعَلَ) of Arabic. It also bears an affinity in both formation and meaning with the eighth form (اِفْتَعَلَ) of Arabic.

3 m	etdheq	(etdheq(un)
f	etdahqat	(etdheq(ēn)
2 m	etdheqt	etdheqton
f	etdheqt	etdheqtēn
1 c	etdahqet	etdheqn(an)

The imperfect is also regularly inflected, with an *a* appearing after the first radical with the vowel-initial postformatives.

3 m	netdheq	netdahqun
f	tetdheq	netdahqān
2 m	tetdheq	tetdahqun
f	tetdahqin	tetdahqān
1 c	etdheq	netdheq

The same *a* appears in variant forms of the imperative:

masc.	etdheq	(etdahq(un)
	etdahq	
fem.	etdheq	(etdahq(ēn)
	etdahq	

The participles are predictably formed:

masc.	metdheq	metdahqin
	metdahqā	metdahqān

And the infinitive is formed on familiar lines, *metdhāqu*.

§ 18.3 Metathesis in Ethpeel. Verbs whose first radical is a sibilant (*s*, *z*, *ṣ*, *š*) show a regular metathesis with the *t* prefix of Ethpeel.

With *s* and *š*, simple metathesis occurs: *smak* ‘lean’ > *estmek* ‘recline’ and *šhaq* ‘break’ > *eštēq* ‘get broken.’

If the first radical is *ṣ*, metathesis occurs and the *t* is velarized to *ṭ*, as *ṣlab* ‘crucify’ > *eṣṭleb* ‘be crucified.’

If the first radical is *z*, metathesis occurs and the *t* is voiced to *d*,

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as ܒܢ, *zban* 'buy' > ܒܢܝܬܒܢ, *ezdben* 'be bought' and ܩܥܐ, *zqap* 'raise up' > ܩܥܩܥܐ, *ezdqep* 'get raised up.'

§ 18.4 Ethpeel with Various Verb Types. Alterations are made in the Ethpeel conjugation with the following root types (3rd masc. and 3rd fem. sing. forms are given for the perfect; 3rd masc. sing. and 3rd masc. pl. are given for the imperfect; masc. and fem. active participles are given; from these forms all others can be predicted).

(1) *I-ālap*: forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܐܬܬܝܬܐܠܐ, *etkel* 'eat' > ܐܬܬܝܬܐܠܐ, *etkel* (for **et'kel*) 'to be eaten.' The Ethpeel of *eḥad* and a few other *I-ālap* verbs shows assimilation of the initial glottal stop to the *t* of the form, giving ܐܬܬܝܬܐܠܐ, *etḥed*, and so on throughout the conjugation.

PERF. 3MS	ܐܬܬܝܬܐܠܐ	<i>etkel</i>	ܐܬܬܝܬܐܠܐ	<i>etḥed</i>
PERF. 3FS	ܐܬܬܝܬܐܠܐ	<i>etaklat</i>	ܐܬܬܝܬܐܠܐ	<i>etḥadāt</i>
IMPERF. 3MS	ܐܬܬܝܬܐܠܐ	<i>netekel</i>	ܐܬܬܝܬܐܠܐ	<i>netḥed</i>
IMPERF. 3MP	ܐܬܬܝܬܐܠܐ	<i>netaklun</i>	ܐܬܬܝܬܐܠܐ	<i>netḥadun</i>
IMPERATIVE	ܐܬܬܝܬܐܠܐ	<i>etkel/etaki</i>	ܐܬܬܝܬܐܠܐ	<i>etḥed/etḥad</i>
MASC.PART.	ܐܬܬܝܬܐܠܐ	<i>metekel</i>	ܐܬܬܝܬܐܠܐ	<i>metḥed</i>
FEM. PART.	ܐܬܬܝܬܐܠܐ	<i>metaklā</i>	ܐܬܬܝܬܐܠܐ	<i>metḥadā</i>
INF.	ܐܬܬܝܬܐܠܐ	<i>metekālu</i>	ܐܬܬܝܬܐܠܐ	<i>metḥādu</i>

(2) *II-ālap*: like the *I-ālap*, forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܐܬܬܝܬܐܠܐ, *šel* 'ask' > ܐܬܬܝܬܐܠܐ, *eštel* (for **ešt'el*) 'be asked'

PERF. 3M/FS	ܐܬܬܝܬܐܠܐ	<i>eštel</i>	ܐܬܬܝܬܐܠܐ	<i>eštalat</i>
IMPERF. 3MS/P	ܐܬܬܝܬܐܠܐ	<i>neštel</i>	ܐܬܬܝܬܐܠܐ	<i>neštalun</i>
IMPERATIVE	ܐܬܬܝܬܐܠܐ	<i>eštel/eštal</i>		
PART. M/F	ܐܬܬܝܬܐܠܐ	<i>meštel</i>	ܐܬܬܝܬܐܠܐ	<i>meštalā</i>
INF.	ܐܬܬܝܬܐܠܐ	<i>meštālu</i>		

(3) *I-y*: where the *y* of the root would have a schwa, it is pro-

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nounced *i*; and all resulting forms are immune to vocalic reduction. In all other respects the conjugation is regular. An example is **ילד** *iled* 'give birth' > **ילדה** *etiled* (for **etyled*) 'be born'

PERF. 3M/FS	ילדה <i>etiled</i>	ילדה <i>etyaldat</i>
IMPERF. 3MS/P	ילד <i>netiled</i>	ילדה <i>netyaldun</i>
IMPERATIVE	ילד <i>etiled/elyald</i>	
PART. M/F	ילד <i>metiled</i>	ילדה <i>metyaldā</i>
INF.	ילד <i>metilādu</i>	

(4) hollow: the hollow Ethpeel is entirely replaced by the Etaphal (see §20.1, below).

(5) III-guttural: all *e*'s occurring before the third radical consonant are changed to *a* by the guttural. An example is **קבע** *qba^c* 'to set up' > **קבעה** *etqba^c* 'be/get set up'

PERF. 3M/FS	קבעה <i>etqba^c</i>	קבעה <i>etqab^cat</i>
IMPERF. 3MS/P	קבע <i>netqba^c</i>	קבעה <i>netqab^cun</i>
IMPERATIVE	קבע <i>etqba^c/etqab^c</i>	
PART. M/F	קבע <i>metqba^c</i>	קבעה <i>metqab^cā</i>
INF.	קבע <i>metqbā^cu</i>	

(6) III-weak: conjugation follows the patterns of *dakki* as given in §16.2(2): **קרא** 'call' > **קראה** *etqri* 'be called.'

PERF. 3M/FS	קראה <i>etqri</i>	קראה <i>etqaryat</i>
IMPERF. 3MS/P	קרא <i>netqrē</i>	קראה <i>netqrōn</i>
IMPERF. 3FS/P	קראה <i>tetqrē</i>	קראה <i>netqaryān</i>
IMPERATIVE	קרא <i>etqray/etqary</i>	
PART. M/F	קרא <i>metqrē</i>	קראה <i>metqaryā</i>
INF.	קרא <i>metqrāyu</i>	

Vocabulary 18

NOUNS

- קרא** *ur^cā* (abs *ura^c*) meeting
בתולה *btultā* pl -*ātā* virgin

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ܠܠܐ	<i>hlōlā</i>	marriage
ܠܬܢܐ	<i>hatnā</i>	bridegroom, son-in-law, brother-in-law (any male connection by marriage)
ܠܬܢܐ	<i>kēnā</i>	just (person)
ܠܬܢܐ	<i>kalltā</i>	bride
ܠܬܢܐ	<i>lampēdā</i>	lamp
ܠܬܢܐ	<i>mānā</i>	vessel
ܠܬܢܐ	<i>meṭrā</i>	rain
ܠܬܢܐ	<i>mešhā</i>	oil
ܠܬܢܐ	<i>ʿawwālā</i>	unjust
ܠܬܢܐ	<i>qʿātā</i>	outcry
ܠܬܢܐ	<i>šemšā</i>	(abs <i>šmeš</i> , usually masc.) sun
ܠܬܢܐ	<i>qṭirā</i>	force, compulsion

VERBS

ܠܬܢܐ	<i>etemar</i>	(for * <i>et'emar</i>) to be said
ܠܬܢܐ	<i>etqri</i>	to be called
ܠܬܢܐ	<i>dnah/nednah</i>	to rise (of the sun); Aphel (<i>adnah</i>) to make (the sun) rise
ܠܬܢܐ	<i>dmā/nedme l-</i>	to be like, resemble; Ethpeel (<i>etdmi</i>) to be like; Pael (<i>dammi</i>) to make (something) like (<i>l-</i>)
ܠܬܢܐ	<i>dʿek/nedʿak</i>	to go out (light, lamp)
ܠܬܢܐ	<i>zban/nezben</i>	to buy; Ethpeel (<i>ezdben</i>) to be/get bought; Pael (<i>zabben</i>) to sell
ܠܬܢܐ	<i>ṭayyeb</i>	to prepare
ܠܬܢܐ	<i>lāt/nluṭ</i>	to curse
ܠܬܢܐ	<i>nām/nnum</i>	to slumber, sleep
ܠܬܢܐ	<i>nqaš/neqqoš</i>	to knock, strike
ܠܬܢܐ	<i>snā/nesnē</i>	to hate
ܠܬܢܐ	<i>spaḡ/nespaḡ</i>	to suffice, be sufficient
ܠܬܢܐ	<i>ptah/neptah</i>	to open; Ethpeel (<i>etptah</i>) to be open, get opened
ܠܬܢܐ	<i>taqqen</i>	to make right, get ready

ADJECTIVE

ܠܬܢܐ	<i>skal/skel</i>	(emph <i>saklā</i>) foolish
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OTHERS

ܠܬܢܐ	<i>aynā</i>	(m), ܠܬܢܐ	<i>aydā</i>	(f), ܠܬܢܐ	<i>aylēn</i>	(pl) which?
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LESSON EIGHTEEN

(interrogative adj.), (+ *d-*) he/she/they who (relative pronoun)

- אמֵן *āmên* verily, truly
 בְּחַרְתָּ *b-ḥartā* finally, in the end
 הַיָּדֵן *haydēn* then, at that time
 לִמָּה *l-mā* lest

Exercise 18

Identify, read, and translate the following Ethpeel forms:

- 1 אֲמַלְמֵל הַמַּלְמֵל מִיָּד
- 2 מִיָּד הַמַּלְמֵל מַבְסֵל
- 3 מִיָּד הַמַּלְמֵל לִי
- 4 מַלְמֵל הַמַּלְמֵל לְמִי לְמִי
- 5 מַלְמֵל מִיָּד הַמַּלְמֵל מִיָּד
- 6 מִיָּד הַמַּלְמֵל מִיָּד
- 7 מִיָּד הַמַּלְמֵל מִיָּד
- 8 מִיָּד הַמַּלְמֵל מִיָּד
- 9 מִיָּד הַמַּלְמֵל מִיָּד
- 10 מִיָּד הַמַּלְמֵל מִיָּד

Reading Exercise 18

- 1 אֲמַלְמֵל אֲמַלְמֵל אֲמַלְמֵל: אֲמַלְמֵל אֲמַלְמֵל אֲמַלְמֵל. אֲמַלְמֵל אֲמַלְמֵל. אֲמַלְמֵל אֲמַלְמֵל אֲמַלְמֵל. אֲמַלְמֵל אֲמַלְמֵל אֲמַלְמֵל. אֲמַלְמֵל אֲמַלְמֵל אֲמַלְמֵל *

[illegible][illegible]

ܐܬܝܥܬܐ ܠܥܝܪܐ

Lesson Nineteen

§ 19.1 **The Ethpaal Conjugation.** The Ethpaal conjugation, the medio-passive of the Pael, is regularly inflected in the perfect, with predictable reduction before vowel-initial postformatives. The example is *etqabbal* ‘be received’ < Pael *qabbel* ‘receive.’ Note particularly that the *e* vowel of the Pael becomes *a* throughout the conjugation, both perfect and imperfect, of the Ethpaal.¹

3 m	ܐܬܝܥܬܐ <i>etqabbal</i>	(ܐܬܝܥܬܐ) <i>etqabbal(un)</i>
f	ܐܬܝܥܬܐ <i>etqabbalat</i>	(ܐܬܝܥܬܐ) <i>etqabbal(ēn)</i>
2 m	ܐܬܝܥܬܐ <i>etqabbalt</i>	ܐܬܝܥܬܐ <i>etqabbalton</i>
f	ܐܬܝܥܬܐ <i>etqabbalt</i>	ܐܬܝܥܬܐ <i>etqabbaltēn</i>
1 c	ܐܬܝܥܬܐ <i>etqabblet</i>	ܐܬܝܥܬܐ <i>etqabbaln(an)</i>

The imperfect is also regularly inflected, with predictable reductions:

3 m	ܐܬܝܥܬܐ <i>netqabbal</i>	ܐܬܝܥܬܐ <i>netqabblun</i>
f	ܐܬܝܥܬܐ <i>tetqabbal</i>	ܐܬܝܥܬܐ <i>netqabblān</i>
2 m	ܐܬܝܥܬܐ <i>tetqabbal</i>	ܐܬܝܥܬܐ <i>tetqabblun</i>
f	ܐܬܝܥܬܐ <i>tetqabblin</i>	ܐܬܝܥܬܐ <i>tetqabblān</i>
1 c	ܐܬܝܥܬܐ <i>etqabbal</i>	ܐܬܝܥܬܐ <i>netqabbal</i>

The participles, of which there are only active forms (although with middle/passive meanings), are predictable:

masc.	ܐܬܝܥܬܐ <i>metqabbal</i>	ܐܬܝܥܬܐ <i>metqabblin</i>
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¹The Syriac Ethpaal conjugation corresponds to the Pual (פָּעַל) of Hebrew and the fifth form (تَفَعَّلَ) of Arabic.

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fem. ܡܬܩܒܠܐ *metqabbālā* ܡܬܩܒܠܐܢ *metqabbālān*

The infinitive is regularly and familiarly formed, ܡܬܩܒܠܐ *metqabbālū*.

§ 19.2 **Metathesis in Ethpaal.** The same metatheses that affect Ethpeel are also found in Ethpaal, e.g., I-s: ܣܠܠܩ *salleq* > ܥܣܬܠܠܩ *estallaq* 'be lifted up,' I-š: ܫܬܗܗܩ *šahḥeq* > ܥܫܬܗܗܩ *eštahḥaq* 'be smashed,' I-š: ܫܠܠܗ *šallah* > ܥܫܬܠܠܗ *eštallah* 'be ripped open,' and I-z: ܙܒܒܢ *zabben* > ܥܙܕܒܒܢ *ezdabban* 'be sold.'

PERF. 3M/FS	ܥܣܬܠܠܩ <i>estallaq</i>	ܥܣܬܠܠܩܐ <i>estallqat</i>
IMPERF. 3MS/P	ܥܣܬܠܠܩ <i>nestallaq</i>	ܥܣܬܠܠܩܝܢ <i>nestallqan</i>
IMPERATIVE	ܥܣܬܠܠܩ <i>estallaq</i>	
PART. M/F	ܡܥܣܬܠܠܩ <i>mestallaq</i>	ܡܥܣܬܠܠܩܐ <i>mestallqā</i>
INF.	ܡܥܣܬܠܠܩܐ <i>mestallāqu</i>	

§ 19.3 **III-Weak Verbs in Ethpaal.** The Ethpaal of III-weak verbs does not differ from the Pael of III-weak verbs given in §16.2(2). An example is ܕܩܝܕܐ *dakki* 'purify' > ܥܕܩܝܕܐ *etdakki* 'be purified'

PERF. 3M/FS	ܥܕܩܝܕܐ <i>etdakki</i>	ܥܕܩܝܕܐܐ <i>etdakkiyat</i>
IMPERF. 3MS/P	ܥܕܩܝܕܐ <i>netdakkē</i>	ܥܕܩܝܕܐܢ <i>netdakkōn</i>
IMPERF. 3FS/P	ܥܕܩܝܕܐ <i>tetdakkē</i>	ܥܕܩܝܕܐܢ <i>netdakkayān</i>
IMPT. M/F	ܥܕܩܝܕܐ <i>etdakkā</i>	ܥܕܩܝܕܐ <i>etdakkāy</i>
PART. M/F	ܡܥܕܩܝܕܐ <i>metdakkē</i>	ܡܥܕܩܝܕܐ <i>metdakkayā</i>
INF.	ܡܥܕܩܝܕܐ <i>metdakkāyu</i>	

The inflection of all other root types in Ethpaal is either completely regular or predictable from the Pael.

(1) I-ālap: ܐܠܠܫ *alles* 'compel' > ܥܬܠܠܫ *etallas* 'be compelled'

PERF. 3M/FS	ܥܬܠܠܫ <i>etallas</i>	ܥܬܠܠܫܐ <i>etallšat</i>
IMPERF. 3MS/P	ܥܬܠܠܫ <i>netallas</i>	ܥܬܠܠܫܐܢ <i>netallšun</i>
IMPERATIVE	ܥܬܠܠܫ <i>etallas</i>	
PART. M/F	ܡܥܬܠܠܫ <i>metallas</i>	ܡܥܬܠܠܫܐ <i>metallšā</i>
INF.	ܡܥܬܠܠܫܐ <i>metallāšu</i>	

(2) II-ālap: שׂא' el 'ask questions' > שׂא' ešta''al 'be asked questions'

PERF. 3M/FS	שׂא' ešta''al	שׂא' ešta''lat
IMPERF. 3MS/P	שׂא' nešta''al	שׂא' nešta''lun
IMPERATIVE	שׂא' ešta''al	
PART. M/F	שׂא' mešta''al	שׂא' mešta''lā
INF.	שׂא' meša''ālu	

(3) I-y: יא יאqqar 'honor' > יא יאqqar 'be honored'

PERF. 3M/FS	יא יאqqar	יא יאqqrat
IMPERF. 3MS/P	יא יא netyaqqar	יא יא netyaqqrūn
IMPERATIVE	יא יאqqar	
PART. M/F	יא יא metyaqqar	יא יא metyaqqrā
INF.	יא יא metyaqqāru	

(4) hollow: יא יאyyeb 'prepare' > יא יאqqar ettayyab 'be prepared'

PERF. 3M/FS	יא יאqqar ettayyab	יא יאqqar ettayybat
IMPERF. 3MS/P	יא יאqqar nettayyab	יא יאqqar nettayybun
IMPERATIVE	יא יאqqar ettayyab	
PART. M/F	יא יאqqar mettayyab	יא יאqqar mettayybā
INF.	יא יאqqar mettayyābu	

Vocabulary 19

NOUNS

- גגגג eggārā rooftop
- גגגג ednā (f) ear
- גגגג ātā pl atwātā sign, token
- גגגג daywā evil spirit, devil
- גגגג ḥmirā leaven
- גגגג prišā Pharisee
- גגגג qnomā self (reflexive pronoun)
- גגגג šēdā demon, devil

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VERBS

- ܐܕܗܗܪ *ezdahhar* to beware
 ܐܟܪܝܐ *akrez* to proclaim, announce; Ethpeel (*etkrez*) to be broadcast
 ܐܫܬܠܡ *eštallam* to be completed, finished
 ܐܬܕܡܡܪ *etdammar* to be astonished
 ܐܬܕܐܥ *etida^c* to be known
 ܐܬܓܠ *glā/neglē* to reveal; Ethpeel (*etgli*) to be revealed
 ܐܬܕܫܐ *dāš/nduš* to tread; Pael (*dayyeš*) to trample
 ܐܬܠܝܬ *hreb/nehṛab* to be laid waste, be ruined
 ܐܬܬܫܝ *tašši* to hide, conceal; Ethpaal (*etšašši*) to hide oneself, be concealed
 ܐܬܟܣܐ *ksā/nekse* to cover, clothe
 ܐܬܠܗܝܫ *lahheš* to whisper
 ܐܬܡܠܐ *malli* to fill, fulfill, accomplish; Ethpaal (*etmalli*) to be filled, fulfilled, accomplished
 ܐܬܢܝܐ *nassi* to try, test, ask (*l-* someone) for (something) as proof
 ܐܬܦܠܠ *palleg* to divide; Ethpaal (*etpallag*) to be divided

ADJECTIVES

- ܐܬܠܡܢ *hreš/ḥaršā* dumb, mute
 ܐܬܢܝܐ *nahhir* light, full of light
 ܐܬܫܝܐ *šhē* (fem *šahyā*) thirsty

OTHERS

- ܐܬܡܢܐ *luqdam* first of all
 ܐܬܡܢܐ *men bātarken* afterwards (adv.)
 ܐܬܢܝܐ *nsab b-appē* to be hypocritical

PROPER NAME

- ܐܬܠܙܒܒ *b^celzbob* Beelzebub
 ܐܬܢܐܢܐ *sātānā* Satan

Exercise 19

Identify, read, and translate the following Ettaphal forms:

ܐܬܠܡܢ ܐܬܠܡܢ ܐܬܠܡܢ 1

- [illegible]

Reading Exercise 19

- [illegible]

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ܐܢ ܫܡܐ ܕܡܠܝܚܐ ܩܬܠܐ ܐܒܐ ܐܡܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
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¹ *mahšbātā* thoughts.

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masc.	ܡܬܬܡܠܟܐ <i>mettamlak</i>	ܡܬܬܡܠܟܝܢ <i>mettamilkin</i>
fem.	ܡܬܬܡܠܟܐ <i>mettamlkā</i>	ܡܬܬܡܠܟܐܢ <i>mettamilkān</i>

Infinitive: ܡܬܬܡܠܟܐ *mettamlāku*.

The only variant form that needs to be dealt with in the Ettaphal is the hollow root, for the Ettaphal replaces the Ethpeel of all hollow types: as ܡܡܠܐ *sām* 'to place' > *ettsim* 'to be placed': perf. ܡܬܬܡܠܐ *ettsim/ettsimat*, impf. ܡܬܬܡܠܐ *nettsim/nettsimun*, impt. ܡܬܬܡܠܐ *ettsim*, part. ܡܬܬܡܠܐ *mettsim/mettsimā*, inf. ܡܬܬܡܠܐ *mettsāmu*.

The Ettaphal of all other types is completely predictable from the Aphel: I-n: ܡܥܥ *appeq* 'cast out' > ܡܬܬܥܥ *ettappaq* 'be cast out'; III-weak: ܡܥܥܐ *ašqi* 'give to drink, water' > ܡܬܬܥܥܐ *ettašqi* 'be made to drink, watered'; I-y: ܡܕܥܐ *awda*^c 'make known' > ܡܬܬܡܕܥܐ *ettawda*^c 'be made known'; geminate: ܡܕܕܥ *a^cel* 'bring in' > ܡܬܬܡܕܥ *etta^cal* 'be brought in.'

§ 20.2 **Adjectives/Nouns in -ānā.** Substantives that end in the suffix -ānā in the emphatic masc. sing. make the fem. sing. in -ānitā, e.g. ܡܬܬܒܢܐ *tubānā pawlos* 'Blessed Paul' but ܡܬܬܒܢܐ *tubānitā maryam* 'Blessed Mary.'

Plurals are regularly formed, masc. in -ānē, fem. in -ānyātā; absolute singulars end in -ān and -āni (see §15.6).

§ 20.3 **Substantivization of Participles.** Participles of the G-form assume substantive (adjective/noun) status in the emphatic form, e.g., ܡܬܬܫܥ *shed* 'to witness' > ܡܬܬܫܥ *sāhed* 'witnessing' > ܡܬܬܫܥ *sāhdā* 'witness, martyr' and ܡܬܬܦܪܐ *prah* 'to fly' > ܡܬܬܦܪܐ *pārah* 'flying' > ܡܬܬܦܪܐ *pārahtā* 'bird.'

The emphatic participles of III-weak G-verbs are regularly formed on the pattern *CāCyā*, with y almost always representing the weak third consonant. The emphatic masc. pl. of these substantivized participles is -ayyā, e.g., ܡܬܬܪܥܐ *r^cā* 'to tend (flocks)' > act. part. ܡܬܬܪܥܐ *rā^cē* > emph. ܡܬܬܪܥܐ *rā^cyā* 'shepherd' pl ܡܬܬܪܥܐ *rā^cayyā* (and, in this and other cases, ܡܬܬܪܥܐ *rā^cawwātā*).

LESSON TWENTY

Participles of the increased forms, i.e., those that begin with *m*, are substantivized by adding the suffix *-ānā* (fem. *-ānitā*, absolute *-āni* [§15.4]), e.g.:

mraḥḥem 'having mercy' > *mraḥḥmānā* 'merciful'
mqabbel 'receiving' > *mqabblānā* 'recipient'
mallep 'teaching' > *mallpānā* 'teacher'
mpaṣṣē 'saving' > *mpaṣṣyānā* 'savior'
mašlem 'betraying' > *mašlmānā* 'traitor'
metgšem 'embodied' > *metgašmānā* 'corporeal'
meštī 'being drunk' > *meštatyānā* 'drinkable'
metkarrak 'wandering' > *metkarrkānā* 'mendicant'
mettniḥ 'resting' > *mettniḥānā* 'at rest, restful'

§ 20.4 Abstraction of Substantivized Participles. All substantivized participles may be abstracted by adding the suffix *-utā* (absolute *-u*, see §15.6), e.g.:

sāhdā 'witness, martyr' > *sāhdutā* 'testimony, martyrdom'
mraḥḥmānā 'merciful' > *mraḥḥmānutā* 'mercy'
mqabblānā 'recipient' > *mqabblānutā* 'receptivity'
mallpānā 'teacher' > *mallpānutā* 'teaching, doctrine'
mpaṣṣyānā 'savior' > *mpaṣṣyānutā* 'deliverance'
mašlmānā 'traitor' > *mašlmānutā* 'treachery, betrayal'
metgašmānā 'corporeal' > *metgašmānutā* 'incarnation'
meštatyānā 'drinkable' > *meštatyānutā* 'potability'
metkarrkānā 'mendicant' > *metkarrkānutā* 'mendicancy'
mettniḥānā 'restful' > *mettniḥānutā* 'restfulness'

§ 20.5 Other Verbal Patterns. The secondary verbal patterns given below are found with a number of roots. Their occurrence, however, cannot be predicted.

(1) **PALPEL** (*palpel*), the vocalic patterning of all forms of which is exactly like that of Pael. Verbs of the Palpel pattern are of three types:

(a) quadriliteral, or roots consisting of four distinct conso-

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nants, e.g., ܬܪܓܡ *targem* 'to translate' (impf. ܬܪܓܡ *ntargem*, act. part. ܬܪܓܡܐ *mtargem*, pass. part. ܬܪܓܡܐ *mtargam*, inf. ܬܪܓܡܐ *mtargāmu*).

(b) biliteral roots reduplicated, often for onomatopoeic verbs, e.g., ܥܪܥܪ *ar^car* 'to gargle' and ܡܡܪܡܪ *marmar* 'to make bitter.'

(c) trilateral with third radical reduplicated, e.g., ܥܒܕܕ *abded* 'to reduce to servitude.'

(2) ETHPALPAL (*etpalpal*), the medio-passive of Palpel, as ܐܬܬܪܓܡ *ettargam* 'to be/get translated,' ܐܬܡܡܪܡܪ *etmarmar* 'to be/get embittered, enraged,' and ܐܬܥܒܕܕ *et^cabdad* 'to be reduced to servitude.'

(3) PALI (*pa^cli*). This pattern serves as the Palpel for roots with a weak fourth radical and for trilateral roots to which a weak fourth radical has been added, e.g., ܢܚܪ *nakri/nnakrē* 'to alienate' and ܬܬܗܝܬ *tahtil ntahtē* 'to bring down.'

(4) ETHPALI (*etpa^cli*), the medio-passive of Pali, e.g., ܐܬܢܚܪ *etnakri/netnakrē* 'to be estranged' and ܐܬܬܗܝܬ *ettahtil/nettahtē* 'to be brought down.'

(5) SHAPHEL (*šap^cel*), a secondary factitive form, usually with a different shade of meaning from Pael and Aphel, as ܫܥܒܕ *ša^cbed/nša^cbed* 'to enslave' (cf. Aphel *a^cbed* 'to put to work, cause to work') and ܫܐܘܕܐ *šawda^c/nšawda^c* 'to make clear, explain (cf. Aphel *awda^c* 'to inform, make known').

(6) ESHTAPHAL (*eštapa^cal*), the medio-passive of Shaphel, as ܐܬܫܥܒܕ *ešta^cbad/nešta^cbad* 'to be enslaved' and ܐܬܫܐܘܕܐ *eštawda^c/neštawda^c* 'to perceive, see.'

(7) PAHLI (*pahli*), a factitive form in which an extra consonant is inserted between the first and second radicals of a III-weak root, e.g., ܫܢܐ *šnā* 'to be altered' > ܫܥܢܐ *šagni/nšagnē* 'to alter.'

(8) ETHPAHLI (*etpahli*), the medio-passive of Pahlī, as ܐܬܫܥܢܐ *etpahli*

eštagni/neštagnē to be displaced, different.'

(9) PAIEL (*pay^cel*), a secondary factitive/transitivizing pattern, e.g., *šhen* 'to grow warm' > *šayhen* 'to enrage' (cf. Pael *šahhen* 'to make warm, heat up' and Aphel *ašhen* 'to give warmth').

(10) ETHPAIAL (*etpay^cal*), the medio-passive of Pael, e.g., *eštayhan* 'to rage, rave.'

(11) PAUEL (*paw^cel*), a secondary factitive/transitivizing pattern, e.g., *pušāšā* 'evaporation' > *pawšeš* 'to dissipate.'

(12) ETHPAUAL (*etpaw^cal*), the medio-passive of Pael, e.g., *etpawšaš* 'to waste away.'

§ 20.6 Miscellaneous Noun Patterns. Following are noun patterns that are fairly frequent in occurrence and predictable in meaning:

(1) PAOLA (*pā^colā*), a pattern indicating intensive, habitual or 'professional' activity in the root meaning, as *ābōdā* 'maker' (< *bad* 'to make'), *sāgōdā* 'worshipper' (< *sged* 'to worship'), *yādo^cā* 'expert' (< *ida^c* 'to know') and *mālokā* 'advisor' (< *mlak* 'to advise').

(2) PUALA (*pu^cālā*), an abstract noun derived from the root meaning, as *šurāyā* 'beginning' (< *šarri* 'to begin'), *šulāmā* 'end' (< *šlem* 'to be finished'), *hulāmā* 'health' (< *hlim* 'well, hail') and *sulāqā* 'ascension' (< *sleq* 'to ascend').

(3) MAPHAL (abs *map^cal*, emph *map^clā*), a noun of place, as *madbrā* 'wilderness' (< *dbar* 'to lead a flock to pasture in the wilderness'), *madbhā* 'altar' (< *dbah* 'to slaughter, sacrifice'), *madnḥā* 'the east' (< *dnah* 'for the sun to rise'), and *ma^crbā* 'the west' (< *reb* 'for the sun to set').

Vocabulary 20

NOUNS

āsyutā pl -*swātā* healing, cure

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ܓܡܠܐ	<i>gamlā</i> camel
ܓܥܦܐ	<i>geppā</i> wing
ܚܪܐܪܐ	<i>hrōrā</i> opening, eye (of a needle)
ܬܠܝܘܬܐ	<i>talyutā</i> childhood
ܕܡܫܟܐ	<i>kāsā</i> cup
ܡܚܬܬܐ	<i>mḥaṭṭā</i> needle
ܢܝܫܬܐ	<i>neksā</i> (usually in the pl) riches, wealth
ܢܝܫܬܐ	<i>nesyonā</i> temptation
ܫܡܬܐ	<i>simtā</i> treasure
ܥܝܢܐ	<i>ʿaynā</i> (f) eye; spring
ܦܪܪܘܓܐ	<i>parrugā</i> chick
ܪܝܫܐܢܐ	<i>rêšānā</i> nobleman, prince
ܫܘܓܪܐ	<i>šuqrā</i> falsehood
ܬܐܠܐ	<i>taʿlā</i> fox
ܬܪܢܐܓܘܠܬܐ	<i>tarnāgultā</i> hen
ܬܪܢܐܓܠܐ	<i>tarnāglā</i> (abs <i>tarnāgul</i>) cock

ADJECTIVES

ܒܪܝܟܐ	<i>brik</i> blessed
ܕܠܝܠܐ	<i>dlil</i> easy
ܚܫܝܪܐ	<i>ḥassir</i> lacking, missing
ܫܪܒܐ	<i>ḥreb/ḥarbā</i> desolate, laid waste
ܝܥܩܝܪܐ	<i>yaqqir</i> heavy; honored, noble
ܟܪܝܬܐ	<i>krih</i> sick, infirm
ܬܠܐ	<i>ʿtel/ʿaṭlā</i> hard, difficult

VERBS

ܐܫܝܬܐ/ܢܫܝܬܐ	<i>ashed/nashed</i> to bear witness, testify
ܐܫܬܒܥ/ܢܫܬܒܥ	<i>ešṭbeq/nešṭbeq</i> (Ethpeel of <i>šbaq</i>) to be abandoned, forsaken
ܐܫܬܝ/ܢܫܬܝ	<i>ešṭi/nešṭē</i> to drink
ܐܫܬܠܡ	<i>ešṭlem</i> to be given up, handed over
ܐܬܟܡܪ	<i>etkmar</i> to be sad
ܐܬܢܝܗ	<i>ettnih</i> to rest
ܐܬܬܝܩ	<i>ettʿiq</i> (√ ^ʿ WQ) to be wearied
ܐܬܬܝܪ	<i>ettʿir</i> to wake up
ܓܢܒܐ	<i>gnab/negnob</i> to steal
ܓܐܪ/ܢܓܘܪ	<i>gār/ngur</i> to commit adultery

LESSON TWENTY

- אִלַּל *wālē l-* it is necessary for (only the act. part. of the de-
fective verb is used)
 יָצַח *yaqqar/nyaqqar* to honor
 יָרַשׁ *iret/nêrat* to inherit
 כָּאָשׁ *knaš/neknoš* to gather, collect; Pael (*kanneš*) assemble,
bring together
 כָּרַח *kri/nekre l-* to be sad (used impersonally in the 3rd
fem. sing., as *keryat li* 'I became sad')
 מָאָה *mā/nemē* to arrive
 פָּרַח *praq/neproq* to depart, go away, withdraw
 שָׁעַר *s^car/nes^cor* (1) to do, perform; (2) to visit
 שָׁוַי *qawwi* to remain, stay
 שָׁוַי *rgam/nergom* to stone
 שָׁוַי *šhar/nešhar* to stay awake, keep vigil
 שָׁמַל *šamli/nšamlē* (Shaphel of *mlā*) to do thoroughly, com-
plete, finish; Eshtaphal (*eštamli/ neštamlē*) to be at an
end, be finished

OTHERS

- בָּרַם *bram* nonetheless, however
 יָמַנָה *yawmānā* today
 כַּמָּה *kmā* (+ abs. pl.) how many?
 לִבְרֵי *l-bar men* outside of
 מָחָר *mhār* tomorrow
 מִכָּא *mekkā* from here, hence
 מִכָּל *mekkēl* henceforth, later; then, therefore
 תַּחַת *thēt* beneath, under (prep.)

Reading Exercise 20

1 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ
 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ
 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ
 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ
 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ
 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ
 אֲנִי מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ מֵיָמִינוּ

INTRODUCTION TO SYRIAC

[illegible][illegible][illegible]

LESSON TWENTY

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ חֹתֵם. וְלֹא אֶחָד מֵעַמֵּינוּ יִשְׁכַּח לְבָבוֹ
לְהִתְּשֵׁחַ. וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ חֹתֵם. וְלֹא אֶחָד מֵעַמֵּינוּ
יִשְׁכַּח לְבָבוֹ לְהִתְּשֵׁחַ. וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ חֹתֵם. וְלֹא אֶחָד מֵעַמֵּינוּ
יִשְׁכַּח לְבָבוֹ לְהִתְּשֵׁחַ. * וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ חֹתֵם. וְלֹא אֶחָד מֵעַמֵּינוּ
יִשְׁכַּח לְבָבוֹ לְהִתְּשֵׁחַ.

Appendix A

VERBAL INFLECTIONS

In the following inflections, the model root is inflected in all possible conjugations, regardless of whether or not those forms actually exist in that root. Spirantization is marked for \sqrt{KTB} only.

	PEAL	PAEL	APHEL	ETHPEEL	ETHPAAL	ETTAPHAL
(1) SOUND ROOT, model \sqrt{KTB}						
Perfect						
3 m sing	<i>k<u>tab</u></i>	<i>katte<u>b</u></i>	<i>ak<u>teb</u></i>	<i>etk<u>teb</u></i>	<i>etkattab</i>	<i>ettak<u>tab</u></i>
3 f sing	<i>ketba<u>t</u></i>	<i>kattba<u>t</u></i>	<i>ak<u>tbat</u></i>	<i>etka<u>tbat</u></i>	<i>etkattba<u>t</u></i>	<i>ettak<u>tbat</u></i>
2 sing	<i>k<u>tabt</u></i>	<i>katte<u>bt</u></i>	<i>ak<u>tebt</u></i>	<i>etk<u>tebt</u></i>	<i>etkattab<u>t</u></i>	<i>ettak<u>tabt</u></i>
1 c sing	<i>ketbe<u>t</u></i>	<i>kattbe<u>t</u></i>	<i>ak<u>tbet</u></i>	<i>etka<u>tbet</u></i>	<i>etkattbe<u>t</u></i>	<i>ettak<u>tbet</u></i>
3 m pl	<i>k<u>tab</u>(un)</i>	<i>katte<u>b</u>(un)</i>	<i>ak<u>teb</u>(un)</i>	<i>etk<u>teb</u>(un)</i>	<i>etkattab(un)</i>	<i>ettak<u>tab</u>(un)</i>
3 f pl	<i>k<u>tab</u>(ēn)</i>	<i>katte<u>b</u>(ēn)</i>	<i>ak<u>teb</u>(ēn)</i>	<i>etk<u>teb</u>(ēn)</i>	<i>etkattab(ēn)</i>	<i>ettak<u>tab</u>(ēn)</i>
2 m pl	<i>k<u>tabton</u></i>	<i>katte<u>bton</u></i>	<i>ak<u>tebton</u></i>	<i>etk<u>tebton</u></i>	<i>etkattabton</i>	<i>ettak<u>tabton</u></i>
2 f pl	<i>k<u>tabtēn</u></i>	<i>katte<u>btēn</u></i>	<i>ak<u>tebtēn</u></i>	<i>etk<u>tebtēn</u></i>	<i>etkattab<u>tēn</u></i>	<i>ettak<u>tabtēn</u></i>
1 c pl	<i>k<u>tabn</u>(an)</i>	<i>katte<u>bn</u>(an)</i>	<i>ak<u>tebn</u>(an)</i>	<i>etk<u>tebn</u>(an)</i>	<i>etkattabn(an)</i>	<i>ettak<u>tabn</u>(an)</i>

Imperfect

3 m sing	<i>nektob</i>	<i>nkatteb</i>	<i>nakteb</i>	<i>netkteb</i>	<i>netkattab</i>	<i>nettaktab</i>
3 f sing	<i>tektob</i>	<i>tkatteb</i>	<i>takteb</i>	<i>tetkteb</i>	<i>tetkattab</i>	<i>tettaktab</i>
2 m sing	<i>tektob</i>	<i>tkatteb</i>	<i>takteb</i>	<i>tetkteb</i>	<i>tetkattab</i>	<i>tettaktab</i>
2 f sing	<i>tektbin</i>	<i>tkattbin</i>	<i>taktbin</i>	<i>tetkatbin</i>	<i>tetkattbin</i>	<i>tettaktbin</i>
1 c sing	<i>ektob</i>	<i>ekatteb</i>	<i>akteb</i>	<i>etkteb</i>	<i>etkattab</i>	<i>ettaktab</i>
3 m pl	<i>nektbun</i>	<i>nkattbun</i>	<i>naktbun</i>	<i>netkatbun</i>	<i>netkattbun</i>	<i>nettaktbun</i>
3 f pl	<i>nektbān</i>	<i>nkattbān</i>	<i>naktbān</i>	<i>netkatbān</i>	<i>netkattbān</i>	<i>nettaktbān</i>
2 m pl	<i>tektbun</i>	<i>tkattbun</i>	<i>taktbun</i>	<i>tetkatbun</i>	<i>tetkattbun</i>	<i>tettaktbun</i>
2 f pl	<i>tektbān</i>	<i>tkattbān</i>	<i>taktbān</i>	<i>tetkatbān</i>	<i>tetkattbān</i>	<i>tettaktbān</i>
1 c pl	<i>nektob</i>	<i>nkatteb</i>	<i>nakteb</i>	<i>netkteb</i>	<i>netkattab</i>	<i>nettaktab</i>

Imperative

sing	<i>ktob</i>	<i>katteb</i>	<i>akteb</i>	<i>etkteb/etkatb</i>	<i>etkattab</i>	<i>ettaktab</i>
m pl	<i>ktob(un)</i>	<i>katteb(un)</i>	<i>akteb(un)</i>	<i>etkteb(un)</i>	<i>etkattab(un)</i>	<i>ettaktab(un)</i>
f pl	<i>ktob(ēn)</i>	<i>katteb(ēn)</i>	<i>akteb(ēn)</i>	<i>etkteb(ēn)</i>	<i>etkattab(ēn)</i>	<i>ettaktab(ēn)</i>

Active Participle Absolute

masc sing	<i>kāteb</i>	<i>mkatteb</i>	<i>makteb</i>	<i>metkteb</i>	<i>metkattab</i>	<i>mettaktab</i>
fem sing	<i>kātbā</i>	<i>mkattbā</i>	<i>maktbā</i>	<i>metkatbā</i>	<i>metkattbā</i>	<i>mettaktbā</i>

masc pl	<i>kāṭbin</i>	<i>mḱattḱin</i>	<i>makṭḱin</i>	<i>metḱatḱin</i>	<i>metḱattḱin</i>	<i>mettaktḱin</i>
fem pl	<i>kāṭbān</i>	<i>mḱattḱbān</i>	<i>makṭḱbān</i>	<i>metḱatḱbān</i>	<i>metḱattḱbān</i>	<i>mettaktḱbān</i>

Passive Participle Absolute

<i>ḱiṭb</i>	<i>mḱattab</i>	<i>makṭab</i>	—	—	—
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Infinitive

<i>mekṭab</i>	<i>mḱattābu</i>	<i>makṭābu</i>	<i>metḱtābu</i>	<i>metḱattābu</i>	<i>mettaktābu</i>
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(2) III-WEAK ROOT, model √GLY

Perfect

3 m sing	<i>glā</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
3 f sing	<i>glāt</i>	<i>gallyat</i>	<i>aglyat</i>	<i>etgalyat</i>	<i>etgallyat</i>	<i>ettaglyat</i>
2 sing	<i>glayt</i>	<i>galliyt</i>	<i>agliyt</i>	<i>etgliyt</i>	<i>etgalliyt</i>	<i>ettagliyt</i>
1 c sing	<i>glēt</i>	<i>gallit</i>	<i>aglit</i>	<i>etglit</i>	<i>etgallit</i>	<i>ettaglit</i>
3 m pl	<i>glaw</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
3 f pl	<i>glay</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
2 m pl	<i>glayton</i>	<i>galliyton</i>	<i>agliyton</i>	<i>etgliyton</i>	<i>etgalliyton</i>	<i>ettagliyton</i>
2 f pl	<i>glaytēn</i>	<i>galliytēn</i>	<i>agliytēn</i>	<i>etgliytēn</i>	<i>etgalliytēn</i>	<i>ettagliytēn</i>
1 c pl	<i>glayn(an)</i>	<i>galliy(n)an</i>	<i>agliy(n)an</i>	<i>etgliy(n)an</i>	<i>etgalliy(n)an</i>	<i>ettagliy(n)an</i>

Imperfect

3 m sing	<i>neglē</i>	<i>ngallē</i>	<i>naglē</i>	<i>netglē</i>	<i>netgallē</i>	<i>nettaglē</i>
3 f sing	<i>teglē</i>	<i>tgallē</i>	<i>taglē</i>	<i>tetglē</i>	<i>tetgallē</i>	<i>tettaglē</i>
2 m sing	<i>teglē</i>	<i>tgallē</i>	<i>taglē</i>	<i>tetglē</i>	<i>tetgallē</i>	<i>tettaglē</i>
2 f sing	<i>tegleyn</i>	<i>tgalleyn</i>	<i>tagleyn</i>	<i>tetgleyn</i>	<i>tetgalleyyn</i>	<i>tettagleyn</i>
1 c sing	<i>eglē</i>	<i>egallē</i>	<i>aglē</i>	<i>etglē</i>	<i>etgallē</i>	<i>ettaglē</i>
3 m pl	<i>neglōn</i>	<i>ngallōn</i>	<i>naglōn</i>	<i>netglōn</i>	<i>netgallōn</i>	<i>nettaglōn</i>
3 f pl	<i>neglyān</i>	<i>ngallyān</i>	<i>naglyān</i>	<i>netgalyān</i>	<i>netgallyān</i>	<i>nettaglyān</i>
2 m pl	<i>teglōn</i>	<i>tgallōn</i>	<i>taglōn</i>	<i>tetglōn</i>	<i>tetgallōn</i>	<i>tettaglōn</i>
2 f pl	<i>teglyān</i>	<i>tgallyān</i>	<i>taglyān</i>	<i>tetgalyān</i>	<i>tetgallyān</i>	<i>tettaglyān</i>
1 c pl	<i>neglē</i>	<i>ngallē</i>	<i>naglē</i>	<i>netglē</i>	<i>netgallē</i>	<i>nettaglē</i>

Imperative

m sing	<i>gli</i>	<i>gallā</i>	<i>aglā</i>	<i>etglay</i>	<i>etgallā</i>	<i>ettaglā</i>
f sing	<i>glāy</i>	<i>gallāy</i>	<i>aglāy</i>	<i>etglāy</i>	<i>etgallāy</i>	<i>ettaglāy</i>
m pl	<i>glaw</i>	<i>gallaw</i>	<i>aglaw</i>	<i>etglaw</i>	<i>etgallaw</i>	<i>ettaglaw</i>
f pl	<i>glāyēn</i>	<i>gallāyēn</i>	<i>aglāyēn</i>	<i>etglāyēn</i>	<i>etgallāyēn</i>	<i>ettaglāyēn</i>

Active Participle Absolute

m sing	<i>gālē</i>	<i>mgallē</i>	<i>maglē</i>	<i>metglē</i>	<i>metgallē</i>	<i>mettaglē</i>
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f sing	<i>gālyā</i>	<i>mgallyā</i>	<i>maglyā</i>	<i>metgalyā</i>	<i>metgallyā</i>	<i>mettaglyā</i>
m pl	<i>gāleyn</i>	<i>mgalleyn</i>	<i>magleyn</i>	<i>metgleyn</i>	<i>metgalleyyn</i>	<i>mettagleyn</i>
f pl	<i>gālyān</i>	<i>mgallyān</i>	<i>maglyān</i>	<i>metgalyān</i>	<i>metgallyān</i>	<i>mettaglyān</i>

Passive Participle Absolute

m sing	<i>glē</i>	<i>mgallay</i>	<i>maglay</i>	—	—	—
f sing	<i>galyā</i>	<i>mgallyā</i>	<i>maglyā</i>	—	—	—
m pl	<i>gleyn</i>	<i>mgallyin</i>	<i>maglyin</i>	—	—	—
f pl	<i>galyān</i>	<i>mgallyān</i>	<i>maglyān</i>			

Infinitives

<i>me glā</i>	<i>mgallāyu</i>	<i>maglāyu</i>	<i>metglāyu</i>	<i>metgallāyu</i>	<i>mettaglāyu</i>
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(3) HOLLOW ROOT, model $\sqrt{\text{NWM}}$

Perfect

3 m sing	<i>nām</i>	<i>nawwem</i>	<i>anim</i>	The Ethpeel of	<i>etnawwam</i>	<i>ettnim</i>
3 f sing	<i>nāmat</i>	<i>nawwmat</i>	<i>animat</i>	all hollow roots	<i>etnawwmat</i>	<i>ettnimat</i>
2 sing	<i>nāmt</i>	<i>nawwemt</i>	<i>animt</i>	is replaced by	<i>etnawwamt</i>	<i>ettnimt</i>
1 c sing	<i>nāmet</i>	<i>nawwmet</i>	<i>animet</i>	the Ettaphal	<i>etnawwmet</i>	<i>ettnimet</i>

3 m pl	<i>nām(un)</i>	<i>nawwem(un)</i>	<i>anim(un)</i>	<i>etnawwam(un)</i>	<i>ettnim(un)</i>
3 f pl	<i>nām(ēn)</i>	<i>nawwem(ēn)</i>	<i>anim(ēn)</i>	<i>etnawwam(ēn)</i>	<i>ettnim(ēn)</i>
2 m pl	<i>nāmton</i>	<i>nawwemton</i>	<i>animton</i>	<i>etnawwamton</i>	<i>ettnimton</i>
2 f pl	<i>nāmtēn</i>	<i>nawwemtēn</i>	<i>animtēn</i>	<i>etnawwamtēn</i>	<i>ettnimtēn</i>
1 c pl	<i>nāmn(an)</i>	<i>nawwemn(an)</i>	<i>animn(an)</i>	<i>etnawwemn(an)</i>	<i>ettnimn(an)</i>

Imperfect

3 m sing	<i>nnum</i>	<i>nnawwem</i>	<i>nnim</i>	<i>netnawwam</i>	<i>nettnim</i>
3 f sing	<i>tnum</i>	<i>tnawwem</i>	<i>tnim</i>	<i>tetnawwam</i>	<i>tettnim</i>
2 m sing	<i>tnum</i>	<i>tnawwem</i>	<i>tnim</i>	<i>tetnawwam</i>	<i>tettnim</i>
2 f sing	<i>tnumin</i>	<i>tnawwmin</i>	<i>tnimin</i>	<i>tetnawwmin</i>	<i>tettnimin</i>
1 c sing	<i>num</i>	<i>enawwem</i>	<i>nim</i>	<i>etnawwam</i>	<i>ettnim</i>

3 m pl	<i>nnumun</i>	<i>nnawwmun</i>	<i>nnimun</i>	<i>netnawwmun</i>	<i>nettnimun</i>
3 f pl	<i>nnumān</i>	<i>nnawwmān</i>	<i>nnimān</i>	<i>netnawwmān</i>	<i>nettnimān</i>
2 m pl	<i>tnumun</i>	<i>tnawwmun</i>	<i>tnimun</i>	<i>tetnawwmun</i>	<i>tettnimun</i>
2 f pl	<i>tnumān</i>	<i>tnawwmān</i>	<i>tnimān</i>	<i>tetnawwmān</i>	<i>tettnimān</i>
1 c pl	<i>nnum</i>	<i>nnawwem</i>	<i>nnim</i>	<i>netnawwam</i>	<i>nettnim</i>

Imperative

sing	<i>num</i>	<i>nawwem</i>	<i>nim</i>	<i>tnawwam</i>	<i>ettnim</i>
m pl	<i>num(un)</i>	<i>nawwem(un)</i>	<i>nim(un)</i>	<i>tnawwam(un)</i>	<i>ettnim(un)</i>

f pl	<i>num(ēn)</i>	<i>nawwem(ēn)</i>	<i>nim(ēn)</i>	<i>tnawwam(ēn)</i>	<i>ettnim(ēn)</i>
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Active Participle Absolute

m sing	<i>nā'em</i>	<i>mnawwem</i>	<i>mnim</i>	<i>metnawwam</i>	<i>mettnim</i>
f sing	<i>nāymā</i>	<i>mnawwmā</i>	<i>mnimā</i>	<i>metnawwmā</i>	<i>mettnimā</i>
m pl	<i>nāymin</i>	<i>mnawwmin</i>	<i>mnimin</i>	<i>metnawwmin</i>	<i>mettnimin</i>
f pl	<i>nāymān</i>	<i>mnawwmān</i>	<i>mnimān</i>	<i>metnawwmān</i>	<i>mettnimān</i>

Passive Participle Absolute

m sing	<i>nim</i>	<i>mnawwam</i>	<i>mnām</i>	—	—
f sing	<i>nimā</i>	<i>mnawwmā</i>	<i>mnāmā</i>		

Infinitives

<i>mnām</i>	<i>mnawwāmu</i>	<i>mnāmu</i>	<i>metnawwāmu</i>	<i>mettnāmu</i>
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(4) I-y ROOT, model √YLD

Perfect

3 m sing	<i>iled</i>	<i>yalled</i>	<i>awled</i>	<i>etiled</i>	<i>etyallad</i>	<i>ettawlad</i>
3 f sing	<i>yeldat</i>	<i>yalldat</i>	<i>awldat</i>	<i>etyalldat</i>	<i>etyalldat</i>	<i>ettawldat</i>

2 sing	<i>iledt</i>	<i>yalledt</i>	<i>awledt</i>	<i>etiledt</i>	<i>etyalladt</i>	<i>ettawladt</i>
1 c sing	<i>yeldet</i>	<i>yalldet</i>	<i>awlde</i>	<i>etyalldet</i>	<i>etyalldet</i>	<i>ettawlde</i>
3 m pl	<i>iled(un)</i>	<i>yalled(un)</i>	<i>awled(un)</i>	<i>etiled(un)</i>	<i>etyallad(un)</i>	<i>ettawlad(un)</i>
3 f pl	<i>iled(ēn)</i>	<i>yalled(ēn)</i>	<i>awled(ēn)</i>	<i>etiled(ēn)</i>	<i>etyallad(ēn)</i>	<i>ettawlad(ēn)</i>
2 m pl	<i>iledton</i>	<i>yalledton</i>	<i>awledton</i>	<i>etiledton</i>	<i>etyalladton</i>	<i>ettawladton</i>
2 f pl	<i>iledtēn</i>	<i>yalledtēn</i>	<i>awledtēn</i>	<i>etiledtēn</i>	<i>etyalladtēn</i>	<i>ettawladtēn</i>
1 c pl	<i>iledn(an)</i>	<i>yalledn(an)</i>	<i>awledn(an)</i>	<i>etiledn(an)</i>	<i>etyalladn(an)</i>	<i>ettawladn(an)</i>

Imperfect

3 m sing	<i>nêlad</i>	<i>nyalled</i>	<i>nawled</i>	<i>netiled</i>	<i>netyallad</i>	<i>nettawlad</i>
3 f sing	<i>têlad</i>	<i>tyalled</i>	<i>tawled</i>	<i>tetiled</i>	<i>tetyallad</i>	<i>tettawlad</i>
2 m sing	<i>têlad</i>	<i>tyalled</i>	<i>tawled</i>	<i>tetiled</i>	<i>tetyallad</i>	<i>tettawlad</i>
2 f sing	<i>têldin</i>	<i>tyalldin</i>	<i>tawldin</i>	<i>tetyalldin</i>	<i>tetyalldin</i>	<i>tettawldin</i>
1 c sing	<i>êlad</i>	<i>eyalled</i>	<i>awled</i>	<i>etiled</i>	<i>etyallad</i>	<i>ettawlad</i>
3 m pl	<i>nêldun</i>	<i>nyalldun</i>	<i>nawldun</i>	<i>netyalldun</i>	<i>netyalldun</i>	<i>nettawldun</i>
3 f pl	<i>nêldān</i>	<i>nyalldān</i>	<i>nawldān</i>	<i>netyalldān</i>	<i>netyalldān</i>	<i>nettawldān</i>
2 m pl	<i>têldun</i>	<i>tyalldun</i>	<i>tawldun</i>	<i>tetyalldun</i>	<i>tetyalldun</i>	<i>tettawldun</i>
2 f pl	<i>têldān</i>	<i>tyalldān</i>	<i>tawldān</i>	<i>tetyalldān</i>	<i>tetyalldān</i>	<i>tettawldān</i>
1 c pl	<i>nêlad</i>	<i>nyalled</i>	<i>nawled</i>	<i>netiled</i>	<i>netyallad</i>	<i>nettawlad</i>

Imperative

sing	<i>ilad</i>	<i>yalled</i>	<i>awled</i>	<i>etiled/etyald</i>	<i>etyallad</i>	<i>ettawlad</i>
m pl	<i>ilad(un)</i>	<i>yalled(un)</i>	<i>awled(un)</i>	<i>etiled(un)</i> <i>etyald(un)</i>	<i>etyallad(un)</i>	<i>ettawlad(un)</i>

Active Participle Absolute

m sing	<i>yāled</i>	<i>myalled</i>	<i>mawled</i>	<i>metiled</i>	<i>metyallad</i>	<i>mettawlad</i>
f sing	<i>yāldā</i>	<i>myalldā</i>	<i>mawldā</i>	<i>metyaldā</i>	<i>metyalldā</i>	<i>mettawldā</i>
m pl	<i>yāldin</i>	<i>myalldin</i>	<i>mawldin</i>	<i>metyaldin</i>	<i>metyalldin</i>	<i>mettawldin</i>
f pl	<i>yāldān</i>	<i>myalldān</i>	<i>mawldān</i>	<i>metyaldān</i>	<i>metyalldān</i>	<i>mettawldān</i>

Passive Participle Absolute

m sing	<i>ilid</i>	<i>myallad</i>	<i>mawlad</i>	—	—	—
f sing	<i>ilidā</i>	<i>myalldā</i>	<i>mawldā</i>	—	—	—
m pl	<i>ilidin</i>	<i>myalldin</i>	<i>mawldin</i>	—	—	—
f pl	<i>ilidān</i>	<i>myalldān</i>	<i>mawldān</i>	—	—	—

Infinitives

<i>mêlad</i>	<i>myallādu</i>	<i>mawlādu</i>	<i>metilādu</i>	<i>metyallādu</i>	<i>mettawlādu</i>
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Perfect

3 m sing	<i>nad</i>	<i>nadded</i>	<i>anned</i>	<i>etnded</i>	<i>etnaddad</i>	<i>ettannad</i>
3 f sing	<i>naddat</i>	<i>nadddat</i>	<i>annat</i>	<i>etnaddat</i>	<i>etnadddat</i>	<i>ettannat</i>
2 sing	<i>nadt</i>	<i>naddedt</i>	<i>annedt</i>	<i>etndedt</i>	<i>etnaddadt</i>	<i>ettannadt</i>
1 c sing	<i>naddet</i>	<i>nadddet</i>	<i>annet</i>	<i>etnaddet</i>	<i>etnadddet</i>	<i>ettannet</i>
3 m pl	<i>nad(un)</i>	<i>nadded(un)</i>	<i>anned(un)</i>	<i>etnded(un)</i>	<i>etnaddad(un)</i>	<i>ettannad(un)</i>
3 f pl	<i>nad(ēn)</i>	<i>nadded(ēn)</i>	<i>anned(ēn)</i>	<i>etnded(ēn)</i>	<i>etnaddad(ēn)</i>	<i>ettannad(ēn)</i>
2 m pl	<i>nadton</i>	<i>naddedton</i>	<i>annedton</i>	<i>etndedton</i>	<i>etnaddadton</i>	<i>ettannadton</i>
2 f pl	<i>nadtēn</i>	<i>naddedtēn</i>	<i>annedtēn</i>	<i>etndedtēn</i>	<i>etnaddadtēn</i>	<i>ettannadtēn</i>
1 c pl	<i>nadn(an)</i>	<i>naddedn(an)</i>	<i>annedn(an)</i>	<i>etndedn(an)</i>	<i>etnaddadn(an)</i>	<i>ettannadn(an)</i>

Imperfect

3 m sing	<i>nennad</i>	<i>nnadded</i>	<i>nanned</i>	<i>netnded</i>	<i>netnaddad</i>	<i>nettannad</i>
3 f sing	<i>tennad</i>	<i>tnadded</i>	<i>tanned</i>	<i>tetnded</i>	<i>tetnaddad</i>	<i>tettannad</i>
2 m sing	<i>tennad</i>	<i>tnadded</i>	<i>tanned</i>	<i>tetnded</i>	<i>tetnaddad</i>	<i>tettannad</i>
2 f sing	<i>tenndin</i>	<i>tnadddin</i>	<i>tannndin</i>	<i>tetnaddin</i>	<i>tetnadddin</i>	<i>tettannndin</i>
1 c sing	<i>ennad</i>	<i>enadded</i>	<i>anned</i>	<i>etnded</i>	<i>etnaddad</i>	<i>ettannad</i>
3 m pl	<i>nenndun</i>	<i>nnadddun</i>	<i>nanndun</i>	<i>netnaddun</i>	<i>netnadddun</i>	<i>nettannndun</i>

3 f pl	<i>nenndān</i>	<i>nnadddān</i>	<i>nanndān</i>	<i>netnaddān</i>	<i>netnadddān</i>	<i>nettannndān</i>
2 m pl	<i>tenndun</i>	<i>tnadddun</i>	<i>tanndun</i>	<i>tetnaddun</i>	<i>tetnadddun</i>	<i>tettannndun</i>
2 f pl	<i>tenndān</i>	<i>tnadddān</i>	<i>tanndān</i>	<i>tetnaddān</i>	<i>tetnadddān</i>	<i>tettannndān</i>
1 c pl	<i>nennad</i>	<i>nnadded</i>	<i>nanned</i>	<i>netnded</i>	<i>netnaddad</i>	<i>nettannad</i>

Imperative

sing	<i>nad</i>	<i>nadded</i>	<i>anned</i>	<i>etnded/etnadd</i>	<i>etnaddad</i>	<i>ettannad</i>
m pl	<i>nad(un)</i>	<i>nadded(un)</i>	<i>anned(un)</i>	<i>etnded(un)</i> <i>etnadd(un)</i>	<i>etnaddad(un)</i>	<i>ettannad(un)</i>

Active Participle Absolute

m sing	<i>nā'ed</i>	<i>mnadded</i>	<i>manned</i>	<i>metnded</i>	<i>metnaddad</i>	<i>mettannad</i>
f sing	<i>nāddā</i>	<i>mnadddā</i>	<i>manndā</i>	<i>metnaddā</i>	<i>metnadddā</i>	<i>mettannndā</i>
m pl	<i>nāddin</i>	<i>mnadddin</i>	<i>manndin</i>	<i>metnaddin</i>	<i>metnadddin</i>	<i>mettannndin</i>
f pl	<i>nāddān</i>	<i>mnadddān</i>	<i>manndān</i>	<i>metnaddān</i>	<i>metnadddān</i>	<i>mettannndān</i>

Passive Participle Absolute

m sing	<i>ndid</i>	<i>mnaddad</i>	<i>mannad</i>	—	—	—
f sing	<i>ndidā</i>	<i>mnadddā</i>	<i>manndā</i>	—	—	—
m pl	<i>ndidin</i>	<i>mnadddin</i>	<i>manndin</i>	—	—	—
f pl	<i>ndidān</i>	<i>mnadddān</i>	<i>manndān</i>	—	—	—

Infinitives

mennad *mnaddādu* *mannādu* *metndādu* *metnaddādu* *mettannādu*

(6) I-*n* and III-GUTTURAL ROOT, model √*NṬR*

3 m sing	<i>nṭar</i>	<i>naṭṭar</i>	<i>aṭṭar</i>	<i>etnṭar</i>	<i>etnaṭṭar</i>	<i>ettaṭṭar</i>
3 f sing	<i>neṭrat</i>	<i>naṭṭrat</i>	<i>aṭṭrat</i>	<i>etnaṭrat</i>	<i>etnaṭṭrat</i>	<i>ettaṭṭrat</i>
2 sing	<i>nṭart</i>	<i>naṭṭart</i>	<i>aṭṭart</i>	<i>etnṭart</i>	<i>etnaṭṭart</i>	<i>ettaṭṭart</i>
1 c sing	<i>neṭret</i>	<i>naṭṭret</i>	<i>aṭṭret</i>	<i>etnaṭret</i>	<i>etnaṭṭret</i>	<i>ettaṭṭret</i>
3 m pl	<i>nṭar(un)</i>	<i>naṭṭar(un)</i>	<i>aṭṭar(un)</i>	<i>etnṭar(un)</i>	<i>etnaṭṭar(un)</i>	<i>ettaṭṭar(un)</i>
3 f sing	<i>nṭar(ēn)</i>	<i>naṭṭar(ēn)</i>	<i>aṭṭar(ēn)</i>	<i>etnṭar(ēn)</i>	<i>etnaṭṭar(ēn)</i>	<i>ettaṭṭar(ēn)</i>
2 m pl	<i>nṭarton</i>	<i>naṭṭarton</i>	<i>aṭṭarton</i>	<i>etnṭarton</i>	<i>etnaṭṭarton</i>	<i>ettaṭṭarton</i>
2 f pl	<i>nṭartēn</i>	<i>naṭṭartēn</i>	<i>aṭṭartēn</i>	<i>etnṭartēn</i>	<i>etnaṭṭartēn</i>	<i>ettaṭṭartēn</i>
1 c pl	<i>nṭarn(an)</i>	<i>naṭṭarn(an)</i>	<i>aṭṭarn(an)</i>	<i>etnṭarn(an)</i>	<i>etnaṭṭarn(an)</i>	<i>ettaṭṭarn(an)</i>

Imperfect

3 m sing	<i>neṭṭar</i>	<i>naṭṭar</i>	<i>aṭṭar</i>	<i>netnṭar</i>	<i>netnaṭṭar</i>	<i>nettaṭṭar</i>
3 f sing	<i>teṭṭar</i>	<i>tnaṭṭar</i>	<i>taṭṭar</i>	<i>tetnṭar</i>	<i>tetnaṭṭar</i>	<i>tettaṭṭar</i>
2 m sing	<i>teṭṭar</i>	<i>tnaṭṭar</i>	<i>taṭṭar</i>	<i>tetnṭar</i>	<i>tetnaṭṭar</i>	<i>tettaṭṭar</i>
2 f sing	<i>teṭṭrin</i>	<i>tnaṭṭrin</i>	<i>taṭṭrin</i>	<i>tetnaṭrin</i>	<i>tetnaṭṭrin</i>	<i>tettaṭṭrin</i>
1 c sing	<i>eṭṭar</i>	<i>enaṭṭar</i>	<i>aṭṭar</i>	<i>etnṭar</i>	<i>etnaṭṭar</i>	<i>ettaṭṭar</i>

3 m pl	<i>neṭṭrun</i>	<i>nnatṭrun</i>	<i>natṭrun</i>	<i>netnatṭrun</i>	<i>netnatṭrun</i>	<i>nettatṭrun</i>
3 f pl	<i>neṭṭrān</i>	<i>nnatṭrān</i>	<i>natṭrān</i>	<i>netnatṭrān</i>	<i>netnatṭrān</i>	<i>nettatṭrān</i>
2 m pl	<i>teṭṭrun</i>	<i>tnatṭrun</i>	<i>tatṭrun</i>	<i>tetnatṭrun</i>	<i>tetnatṭrun</i>	<i>tettatṭrun</i>
2 f pl	<i>teṭṭrān</i>	<i>tnatṭrān</i>	<i>tatṭrān</i>	<i>tetnatṭrān</i>	<i>tetnatṭrān</i>	<i>tettatṭrān</i>
1 c pl	<i>neṭṭar</i>	<i>nnatṭar</i>	<i>natṭar</i>	<i>netṇar</i>	<i>netnatṭar</i>	<i>nettatṭar</i>

Imperative

sing	<i>ṭar</i>	<i>natṭar</i>	<i>aṭṭar</i>	<i>etṇar</i>	<i>etnatṭar</i>	<i>ettatṭar</i>
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Active Participle Absolute

m sing	<i>nāṭar</i>	<i>mnatṭar</i>	<i>maṭṭar</i>	<i>metṇar</i>	<i>metnatṭar</i>	<i>mettatṭar</i>
f sing	<i>nāṭrā</i>	<i>mnatṭrā</i>	<i>maṭṭrā</i>	<i>metnatṭrā</i>	<i>metnatṭrā</i>	<i>mettatṭrā</i>
m pl	<i>nāṭrin</i>	<i>mnatṭrin</i>	<i>maṭṭrin</i>	<i>metnatṭrin</i>	<i>metnatṭrin</i>	<i>mettatṭrin</i>
f pl	<i>nāṭrān</i>	<i>mnatṭrān</i>	<i>maṭṭrān</i>	<i>metnatṭrān</i>	<i>metnatṭrān</i>	<i>mettatṭrān</i>

Passive Participle Absolute

m sing	<i>ṇṭir</i>	<i>mnatṭar</i>	<i>maṭṭar</i>	—	—	—
f sing	<i>ṇṭirā</i>	<i>mnatṭrā</i>	<i>maṭṭrā</i>	—	—	—
m pl	<i>ṇṭirin</i>	<i>mnatṭrin</i>	<i>maṭṭrin</i>	—	—	—
f pl	<i>ṇṭirān</i>	<i>mnatṭrān</i>	<i>maṭṭrān</i>	—	—	—

Infinitives

mettar

mnatṭāru

matṭāru

metnṭāru

metnatṭāru

mettatṭāru

Appendix B

STATES OF SUBSTANTIVES

	ORDINARY SUBSTANTIVES	ENDING IN -ū(<i>tā</i>)	ENDING IN -ān(<i>ā</i>)/-āni(<i>tā</i>)	ACT. PART. III-WEAK (G)	PASS. PART. III-WEAK (G)
ABSOLUTE					
masc. sing.	<i>mlek</i>	—	<i>mallpān</i>	<i>bānē</i>	<i>dkē</i>
fem. sing.	<i>malkā</i>	<i>malku</i>	<i>mallpāni</i>	<i>bānyā</i>	<i>dakyā</i>
masc. pl.	<i>malkin</i>	—	<i>mallpānin</i>	<i>bāneyn</i>	<i>dkeyn</i>
fem. pl.	<i>malkān</i>	<i>malkwān</i>	<i>mallpānyān</i>	<i>bānyān</i>	<i>dakyān</i>
EMPHATIC					
masc. sing.	<i>malkā</i>	—	<i>mallpānā</i>	<i>bānyā</i>	<i>dakyā</i>
fem. sing.	<i>malktā</i>	<i>malkutā</i>	<i>mallpānitā</i>	<i>bānitā</i>	<i>dkitā</i>
masc. pl.	<i>malkē</i>	—	<i>mallpānē</i>	<i>bānayyā</i>	<i>dkayyā</i>
fem. pl.	<i>malkātā</i>	<i>malkwātā</i>	<i>mallpānyātā</i>	<i>bānyātā</i>	<i>dakyātā</i>

CONSTRUCT

masc. sing.	<i>mlek-</i>	—	<i>mallpān-</i>	<i>bānē-</i>	<i>dkē-</i>
fem. sing.	<i>malkat-</i>	<i>malkut-</i>	<i>mallpānit-</i>	<i>bānit-</i>	<i>dkit-</i>
masc. pl.	<i>malkay-</i>	—	<i>mallpānay-</i>	<i>bānay-</i>	<i>dkay-</i>
fem. pl.	<i>malkāt-</i>	<i>malkwāt-</i>	<i>mallpānyāt-</i>	<i>bānyāt-</i>	<i>dakyāt-</i>

Appendix C

Verbs with Enclitic Objects

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US ¹	+ YOU (M PL)
Perfect						
PEAL, SOUND ROOT						
<i>rdap</i>	<i>radpeh</i>	<i>radpāh</i>	<i>radpāk</i>	<i>radpek</i>	<i>radpan</i>	<i>rdapkon</i>
<i>redpat</i>	<i>rdapteḥ</i>	<i>rdaptāh</i>	<i>rdaptāk</i>	<i>rdapteḥ</i>	<i>rdaptan</i>	<i>redpatkon</i>
<i>rdapt</i>	<i>rdaptāy</i>	<i>rdaptāh</i>	—	—	<i>rdaptān</i>	—
<i>rdapt(y)</i>	<i>rdaptiw</i>	<i>rdaptih</i>	—	—	<i>rdaptin</i>	—
<i>redpet</i>	<i>rdapteḥ</i>	<i>rdaptāh</i>	<i>rdaptāk</i>	<i>rdapteḥ</i>	<i>rdaptan</i>	<i>redpetkon</i>
<i>rdap(w)</i>	<i>radpu</i>	<i>radpuh</i>	<i>radpuk</i>	<i>radpuk</i>	<i>radpun</i>	<i>radpukon</i>
<i>rdap(y)</i>	<i>radpāy</i>	<i>radpāh</i>	<i>radpāk</i>	<i>radpek</i>	<i>radpān</i>	<i>rdapkon</i>
<i>rdapton</i> ²	<i>rdaptonāy</i>	<i>rdaptonāh</i>	—	—	<i>rdaptonān</i>	—
<i>rdapn</i>	<i>rdapnāy</i>	<i>rdapnāh</i>	<i>rdapnāk</i>	<i>rdapnāk</i>	—	<i>rdapnākōn</i>

¹The first-person plural enclitic object is pronounced everywhere like the first-person singular; it is spelled *𐤀* instead of *𐤁*.

²Enclitic objects added to feminine plural forms ending in *-tēn* are exactly like those added to forms in *-ton*.

PEAL, III-WEAK ROOT

<i>ḥzā</i>	<i>ḥzāy</i>	<i>ḥzāh</i>	<i>ḥzāk</i>	<i>ḥzāk</i>	<i>ḥzān</i>	<i>ḥzākon</i>
<i>ḥzāt</i>	<i>ḥzāteh</i>	<i>ḥzātāh</i>	<i>ḥzātāk</i>	<i>ḥzātek</i>	<i>ḥzātān</i>	<i>ḥzātkon</i>
<i>ḥzayt</i>	<i>ḥzaytāy</i>	<i>ḥzaytāh</i>	—	—	<i>ḥzaytān</i>	—
<i>ḥzayt(y)</i>	<i>ḥzaytiw</i>	<i>ḥzaytiḥ</i>	—	—	<i>ḥzaytin</i>	—
<i>ḥzêt</i>	<i>ḥzêteh</i>	<i>ḥzêtāh</i>	<i>ḥzêtāk</i>	<i>ḥzêtek</i>	—	<i>ḥzêtkon</i>
<i>ḥzaw</i>	<i>ḥza' u</i>	<i>ḥza' uh</i>	<i>ḥza' uk</i>	<i>ḥza' uk</i>	<i>ḥza' un</i>	<i>ḥza' ukon</i>
<i>ḥzay</i>	<i>ḥzayāy</i>	<i>ḥzayāh</i>	<i>ḥzayāk</i>	<i>ḥzayek</i>	<i>ḥzayān</i>	<i>ḥzayākon</i>
<i>ḥzayton</i>	<i>ḥzaytonāy</i>	<i>ḥzaytonāh</i>	—	—	<i>ḥzaytonān</i>	—
<i>ḥzayn</i>	<i>ḥzaynāy</i>	<i>ḥzaynāh</i>	<i>ḥzaynāk</i>	<i>ḥzaynāk</i>	—	<i>ḥzaynākon</i>

PAEL, SOUND ROOT

<i>qabbel</i>	<i>qabbleh</i>	<i>qabblāh</i>	<i>qabblāk</i>	<i>qabblek</i>	<i>qabblan</i>	<i>qabbelkon</i>
<i>qabblat</i>	<i>qabblāteh</i>	<i>qabblātāh</i>	<i>qabblātāk</i>	<i>qabblātek</i>	<i>qabblātān</i>	<i>qabblatkon</i>
<i>qabbelt</i>	<i>qabbeltāy</i>	<i>qabbeltāh</i>	—	—	<i>qabbeltān</i>	—
<i>qabblet</i>	<i>qabbelteh</i>	<i>qabbeltāh</i>	<i>qabbeltāk</i>	<i>qabbeltek</i>	—	<i>qabbletkon</i>
<i>qabbel(w)</i>	<i>qabblu</i>	<i>qabbluh</i>	<i>qabbluk</i>	<i>qabbluk</i>	<i>qabblun</i>	<i>qabblukon</i>
<i>qabbel(y)</i>	<i>qabblāy</i>	<i>qabblāh</i>	<i>qabblāk</i>	<i>qabblek</i>	<i>qabblān</i>	<i>qabbelkon</i>
<i>qabbelton</i>	<i>qabbeltonāy</i>	<i>qabbeltonāh</i>	—	—	<i>qabbeltonān</i>	—
<i>qabbeln</i>	<i>qabbelnāy</i>	<i>qabbelnāh</i>	<i>qabbelnāk</i>	<i>qabbelnāk</i>	—	<i>qabbelnākon</i>

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
PAEL, III-WEAK ROOT						
<i>dakki</i>	<i>dakkyeh</i>	<i>dakkyāh</i>	<i>dakkyāk</i>	<i>dakkyek</i>	<i>dakkyan</i>	<i>dakkikōn</i>
<i>dakkyat</i>	<i>dakkyāteh</i>	<i>dakkyātāh</i>	<i>dakkyātāk</i>	<i>dakkyātek</i>	<i>dakkyātan</i>	<i>dakkyatkon</i>
<i>dakkiyt</i>	<i>dakkiytāy</i>	<i>dakkiytāh</i>	—	—	<i>dakkiytān</i>	—
<i>dakkit</i>	<i>dakkiteh</i>	<i>dakkitāh</i>	<i>dakkitāk</i>	<i>dakkitek</i>	—	<i>dakkitkon</i>
<i>dakki(w)</i>	<i>dakkyu</i>	<i>dakkyuh</i>	<i>dakkyuk</i>	<i>dakkyuk</i>	<i>dakkyun</i>	<i>dakkyukon</i>
<i>dakki (f pl)</i>	<i>dakkyāy</i>	<i>dakkyāh</i>	<i>dakkyāk</i>	<i>dakkyāk</i>	<i>dakkyān</i>	<i>dakkikon</i>
APHEL, SOUND ROOT						
<i>adrek</i>	<i>adrkeh</i>	<i>adrkāh</i>	<i>adrkāk</i>	<i>adrkek</i>	<i>adrkan</i>	<i>adrekkon</i>
<i>adrkat</i>	<i>adrkāteh</i>	<i>adrkātāh</i>	<i>adrkātāk</i>	<i>adrkātek</i>	<i>adrkātan</i>	<i>adrkatkon</i>
<i>adrekt</i>	<i>adrektāy</i>	<i>adrektāh</i>	—	—	<i>adrektān</i>	—
<i>adrekēt</i>	<i>adrekteh</i>	<i>adrektāh</i>	<i>adrektāk</i>	<i>adrektek</i>	—	<i>adrekētkon</i>
<i>adrek(w)</i>	<i>adrku</i>	<i>adrkuh</i>	<i>adrkuk</i>	<i>adrkuk</i>	<i>adrkun</i>	<i>adrkukon</i>
<i>adrek(y)</i>	<i>adrkāy</i>	<i>adrkāh</i>	<i>adrkāk</i>	<i>adrkek</i>	<i>adrkān</i>	<i>adrekkon</i>
APHEL, III-WEAK ROOT						
<i>ayti</i>	<i>aytyeh</i>	<i>aytyāh</i>	<i>aytyāk</i>	<i>aytyek</i>	<i>aytyan</i>	<i>aytikōn</i>
<i>aytyat</i>	<i>aytyāteh</i>	<i>aytyātāh</i>	<i>aytyātāk</i>	<i>aytyātek</i>	<i>aytyātan</i>	<i>aytyatkon</i>
<i>aytiyt</i>	<i>aytiytāy</i>	<i>aytiytāh</i>	—	—	<i>aytiytan</i>	—
<i>aytit</i>	<i>aytiteh</i>	<i>aytitāh</i>	<i>aytitāk</i>	<i>aytitek</i>	—	<i>aytitkon</i>

Imperfect

PEAL, SOUND ROOT

<i>nerdop</i>	<i>nerdpiw</i>	<i>nerdpih</i>	<i>nerdpāk</i>	<i>nerdpek</i>	<i>nerdpan</i>	<i>nerdopkon</i>
<i>terdop</i>	<i>terdpiw</i>	<i>terdpih</i>	<i>terdpāk</i>	<i>terdpek</i>	<i>terdpan</i>	<i>terdopkon</i>
<i>terdpin</i>	<i>terdpināy</i>	<i>terdpināh</i>	—	—	<i>terdpinān</i>	—
<i>erdop</i>	<i>erdpiw</i>	<i>erdpih</i>	<i>erdpāk</i>	<i>erdpek</i>	<i>erdpan</i>	<i>erdopkon</i>
<i>nerdpun</i>	<i>nerdpunāy</i>	<i>nerdpunāh</i>	<i>nerdpunāk</i>	<i>nerdpunek</i>	<i>nerdpunān</i>	<i>nerdpunākon</i>
<i>nerdpān</i>	<i>nerdpānāy</i>	<i>nerdpānāh</i>	<i>nerdpānāk</i>	<i>nerdpānek</i>	<i>nerdpānān</i>	<i>nerdpānākon</i>
<i>terdpun</i>	<i>terdpunāy</i>	<i>terdpunāh</i>	—	—	<i>terdpunān</i>	—
<i>terdpān</i>	<i>terdpānāy</i>	<i>terdpānāh</i>	—	—	<i>terdpānān</i>	—
<i>nerdop</i>	<i>nerdpiw</i>	<i>nerdpih</i>	<i>nerdpāk</i>	<i>nerdpek</i>	—	<i>nerdopkon</i>

PEAL, III-WEAK ROOT

<i>nehzē</i>	<i>nehzēw</i>	<i>nehzēh</i>	<i>nehzēk</i>	<i>nehzēk</i>	<i>nehzēn</i>	<i>nehzēkon</i>
<i>nehzōn</i>	<i>nehzōnāy</i>	<i>nehzōnāh</i>	<i>nehzōnāk</i>	<i>nehzōnek</i>	<i>nehzōnān</i>	<i>nehzōnākon</i>

PAEL, SOUND ROOT

<i>nqabbel</i>	<i>nqabbliw</i>	<i>nqabblih</i>	<i>nqabblāk</i>	<i>nqabblek</i>	<i>nqabblan</i>	<i>nqabbelkon</i>
<i>mqabblin</i>	<i>mqabblināy</i>	<i>mqabblināh</i>	—	—	<i>mqabblinān</i>	—

PAEL, III-WEAK ROOT

<i>ndakkē</i>	<i>ndakkēw</i>	<i>ndakkēh</i>	<i>ndakkēk</i>	<i>ndakkēk</i>	<i>ndakkēn</i>	<i>ndakkēkon</i>
<i>ndakkōn</i>	<i>ndakkōnāy</i>	<i>ndakkōnāh</i>	<i>ndakkōnāk</i>	<i>ndakkōnek</i>	<i>ndakkōnān</i>	<i>ndakkōnākon</i>

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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APHEL, SOUND ROOT

<i>nadrek</i>	<i>nadrkiw</i>	<i>nadrkih</i>	<i>nadrkāk</i>	<i>nadrkek</i>	<i>nadrkan</i>	<i>nadrekkon</i>
<i>nadrkun</i>	<i>nadrkunāy</i>	<i>nadrkunāh</i>	<i>nadrkunāk</i>	<i>nadrkunek</i>	<i>nadrkunān</i>	<i>nadrkunākon</i>

APHEL, III-WEAK ROOT

<i>naytē</i>	<i>naytēw</i>	<i>naytēh</i>	<i>naytēk</i>	<i>naytēk</i>	<i>naytēn</i>	<i>naytēkon</i>
<i>naytōn</i>	<i>naytōnāy</i>	<i>naytōnāh</i>	<i>naytōnāk</i>	<i>naytōnek</i>	<i>naytōnān</i>	<i>naytōnākon</i>

Imperative

PEAL, SOUND ROOT

<i>rdop</i>	<i>rdopāy</i>	<i>rdopēh</i>	—	—	<i>rdopayn</i>	—
<i>rdop(y)</i>	<i>rdopiw</i>	<i>rdopih</i>	—	—	<i>rdopin</i>	—
<i>rdop(un)</i>	<i>rudpu</i>	<i>rudpuh</i>	—	—	<i>rudpun</i>	—
	<i>rudpunāy</i>	<i>rudpunāh</i>	—	—	<i>rudpunān</i>	—
<i>rdop(ēn)</i>	<i>rudpāy</i>	<i>rdopāh</i>	—	—	<i>rdopān</i>	—
	<i>rudpēnāy</i>	<i>rudpēnāh</i>	—	—	<i>rdopēnān</i>	—

PEAL, III-WEAK ROOT

<i>qri</i>	<i>qriw</i>	<i>qrih</i>	—	—	<i>qrin</i>	—
<i>qrāy</i>	<i>qrā'iw</i>	<i>qrā'ih</i>	—	—	<i>qrā'in</i>	—
<i>qraw</i>	<i>qra'u</i>	<i>qra'uh</i>	—	—	<i>qra'un</i>	—
<i>qrāyēn</i>	<i>qrāyēnāy</i>	<i>qrāyēnāh</i>	—	—	<i>qrāyēnān</i>	—

PAEL, III-WEAK ROOT

<i>dakkā</i>	<i>dakkāy</i>	<i>dakkāh</i>	—	—	<i>dakkān</i>	—
<i>dakkāy</i>	<i>dakkāyiw</i>	<i>dakkāyih</i>	—	—	<i>dakkāyin</i>	—
<i>dakkaw</i>	<i>dakka'u</i>	<i>dakka'uh</i>	—	—	<i>dakka'un</i>	—
<i>dakkāyēn</i>	<i>dakkāyenāy</i>	<i>dakkāyenāh</i>	—	—	<i>dakkāyenān</i>	—

APHEL, SOUND ROOT

<i>adreḵ</i>	<i>adrkāy</i>	<i>adrkēh</i>	—	—	<i>adrḵayn</i>	—
<i>adreḵ(y)</i>	<i>adrkiw</i>	<i>adrkiḥ</i>	—	—	<i>adrḵin</i>	—
<i>adreḵ(w)</i>	<i>adrku</i>	<i>adrkuḥ</i>	—	—	<i>adrḵun</i>	—
<i>adreḵ</i> (f pl)	<i>adrkāy</i>	<i>adrkāh</i>	—	—	<i>adrḵān</i>	—

APHEL, III-WEAK ROOT

<i>aytā</i>	<i>aytāy</i>	<i>aytāh</i>	—	—	<i>aytān</i>	—
<i>aytāy</i>	<i>aytāyiw</i>	<i>aytāyih</i>	—	—	<i>aytāyin</i>	—
<i>aytaw</i>	<i>ayta'u</i>	<i>ayta'uh</i>	—	—	<i>ayta'un</i>	—
<i>aytāyēn</i>	<i>aytāyenāy</i>	<i>aytāyenāh</i>	—	—	<i>aytāyenān</i>	—

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From Pseudo-Callisthenes' Legend of Alexander¹

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¹The History of Alexander the Great, Being the Syriac Version of Pseudo-callisthenes, ed. E. A. W. Budge (Cambridge, 1889; reprint: Amsterdam: APA-Philo Press, 1976).

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מלחמה ב־ אֶת־הַמִּלְחָמָה־בִּנְיָמִן׃ חֹדֶשׁ אֶחָד בְּיָמֵינוּ בִּנְיָמִן בָּאֵלֶּיךָ׃
אֲנִי־אֶחָד בְּיָמֵינוּ בִּנְיָמִן בָּאֵלֶּיךָ׃ אֲנִי־אֶחָד בְּיָמֵינוּ בִּנְיָמִן בָּאֵלֶּיךָ׃

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 ל אסס אסס: דבדל דבדל תע וססל סל דבדל דבדל
 סס: סלנל תע סססל תע סס סס סס סס סס סס
 ססס. לל סל סל סול ססס ססס. סלסל דבדל ללסל:
 5. סלסל ללסל סס. סססל סלסל אסססל סססל
 דבדל: סססל סססל סססל סססל: לל דבדל סלסל דל.
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¹tēzal-wāt, imperfect + perfect, used as a modal after verbs of commanding, wanting, etc., "she ordered that she should go..."

[illegible]

1. חלל תו למה תו¹ לחבריהם חסא: בלח תו לל
 מעז תו למעל חלח וסמ לחסדא. סעפ תו מ אסוס.
 חלחיהם חזו. חלל תו לחזעל חלחיהם חסמ חלח
 חסא. סעפ תו למעל חס חלח חס וסוס. סלח
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¹See note 1, p. 161. The modal here occurs after *da-l-mā* 'lest.'

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The Martyrdom of St. Barbara¹

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¹From *ܐܬܪ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*: *Acta martyrum et sanctorum*, ed. Paulus Bedjan (Leipzig: Harrassowitz, 1892), III, 356ff.

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From the Tale of Sindban the Wise²

පා, කියැවීමේ, ප්‍රශ්න, සහ

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¹Ps. 115:5–8.

²*Sindban oder die sieben weisen Meister*, ed. Friedrich Baethgen (Leipzig: Hinrichs'sche Buchhandlung, 1879).

5 הָאֵלֵּךְ שְׂחִיכָא. מִתְּחִלָּה הָאֵלֵּךְ עִם לֵאד מִפְּנֵי מַחֲבֵד לְ
 לֵא. אִכְרֵי דֵּם מַחֲבֵד. הִתְחִלָּה לְלֵא לְעִתָּהּ מִפְּנֵי
 דִּתֵּי עִם. מַחֲבֵד לְ לֵא. אִלְּהִימִיָּהּ לְעִתָּהּ שְׂחִיכָא.
 מַחֲבֵד דִּלְהִימִיָּהּ בְּדִיָּה שְׂחִיכָא. מַחֲבֵדֵי מִיָּהּ חֲלִמָּה
 10 פִּלְמִימִיָּהּ. מִיָּהּ מַחֲבֵד לְעִתָּהּ אִכְרֵי לֵא: אִכְרֵי נִיְחָד
 דִּלְהִימִיָּהּ לְלֵא אִכְרֵי לֵא. מִיָּהּ מִיָּהּ מַחֲבֵד אִכְרֵי לְחִלָּה.
 מַחֲבֵד אִלְּהִימִיָּהּ חֲלִמָּה אִכְרֵי. מַחֲבֵד דִּתֵּי דֵּם חֲבֵד
 פִּלְמִימִיָּהּ דִּלְהִימִיָּהּ אִכְרֵי. מִיָּהּ מִיָּהּ מַחֲבֵד אִלְּהִימִיָּהּ
 15 מַחֲבֵד דִּלְהִימִיָּהּ מַחֲבֵד שֵׁת מִיָּהּ אִכְרֵי. מַחֲבֵד דִּתֵּי אִלְּהִימִיָּהּ
 מִיָּהּ. לֵאד בְּדִיָּה דִּלְהִימִיָּהּ אִלְּהִימִיָּהּ אִכְרֵי. מַחֲבֵד
 דִּלְהִימִיָּהּ לֵאד אִכְרֵי. מִיָּהּ מִיָּהּ מַחֲבֵד אִלְּהִימִיָּהּ לִיְהִי מַחֲבֵד
 מַחֲבֵד מַחֲבֵד מַחֲבֵד. דִּלְהִימִיָּהּ לֵאד מַחֲבֵד דִּלְהִימִיָּהּ
 מִיָּהּ.

15 אִכְרֵי מַחֲבֵד מִיָּהּ דִּתֵּי אִכְרֵי לֵא. אִכְרֵי מִיָּהּ חֲלִמָּה
 דִּלְהִימִיָּהּ אִכְרֵי דִּתֵּי אִכְרֵי לֵאד. לֵאד מִיָּהּ מִיָּהּ לֵאד
 אִכְרֵי. מַחֲבֵד מַחֲבֵד מַחֲבֵד. מִיָּהּ מִיָּהּ מַחֲבֵד מִיָּהּ
 לְחִלָּה. מִיָּהּ מִיָּהּ לְעִתָּהּ. מִיָּהּ מִיָּהּ לֵא. דִּתֵּי
 מַחֲבֵד אִכְרֵי מִיָּהּ מַחֲבֵד מִיָּהּ. מִיָּהּ מִיָּהּ לֵאד אִכְרֵי
 מִיָּהּ מַחֲבֵד מַחֲבֵד מִיָּהּ אִלְּהִימִיָּהּ מִיָּהּ מִיָּהּ.

20 אִכְרֵי מִיָּהּ מִיָּהּ מִיָּהּ. מִיָּהּ מִיָּהּ מִיָּהּ לֵאד
 מִיָּהּ מִיָּהּ. מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ
 מִיָּהּ¹ לֵאד. מִיָּהּ מִיָּהּ לֵאד. מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ
 לֵאד מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ
 מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ מִיָּהּ

¹For מִיָּהּ.

[illegible][illegible]

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From *The Cave of Treasures*¹

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¹*Die Schatzhöhle*, ed. Carl Bezold, Syriac and Arabic texts (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1883), pp. 18ff.

חלוקה תשע: מכלל הנד אלא אפי' במדבריהם נחלקו
 מידה האלוטת מכלל כל אדם דאם נחלק
 המדבריהם מידה מכלל אפי' דמכח דאם נחלק
 המד: המד כלל מכלל אפי' ליד דאם נחלק
 דאם המד מכלל אפי' ליד דאם נחלק
 המד: המד כלל מכלל אפי' ליד דאם נחלק
 המד: המד כלל מכלל אפי' ליד דאם נחלק

[illegible][illegible]

¹Psalm 90:1.

From *Kalilag and Demnag*¹

חַן חַמְדָּה הַחֲלִיל הַדִּמְנָג

- הַחֲלִיל חַמְדָּה אֵלֶּם מִשָּׁה. אִיךְ חַמְדָּה לְאִיזָה אֵלֶּם.
 אֵלֶּם מִשָּׁה לֹא מִכָּא מִתֵּן פִּי. מִחַל דָּאֵז חַמְדָּה
 5 לֵא מִשָּׁה לֹא: אַחֲמִישׁ לְיִזָּה יִזְמֵן הַמִּדְּוִי בִּן מִשָּׁה.
 חֶזֶק חַלֵּף חַמְדָּה לְפִי, מִן הַחֲמֵשׁ. הַחֲמֵשׁ אֵלֶּם
 חַלֵּף מִשָּׁה אֵלֶּם לְיִזָּה דִּמְנָג, אַחֲמִישׁ חַמְדָּה.
 חַמְדָּה בִּין הַלֵּל מִחַל יִזְמֵן מִשָּׁה אֵלֶּם לֹא. מִדִּם
 חַמְדָּה מִן דָּאֵזִיזָה הַלֵּל מִכָּאֲחֵדָה יִזְלָל: הַלֵּל חַמְדָּה:
 10 הַחֲמֵשׁ חַמְדָּה מִן הַחֲמֵשׁ. אֵלֶּם בֶּן מִשָּׁה מִשָּׁה:
 אַחֲמִישׁ דָּאֵלֶם מִלֵּךְ אֵלֶּם: מִשָּׁהִן הַחֲמֵשׁ חַמְדָּה
 חַמְדָּה. מִשָּׁה מִן בִּין חַמְדָּה לֹא אַחֲמִישׁ. חֶזֶק
 מִשָּׁה הַחֲמֵשׁ לְמִכָּה חַמְדָּה. חֶזֶק חַמְדָּה לֹא הַחֲמֵשׁ
 אִיךְ חַמְדָּה. אֵלֶּם לֹא הַחֲמֵשׁ. בֶּן דָּאֵזִיזָה לֹא מִכָּה
 15 חֲמֵדָה לֹא. אֵלֶּם לֹא חַמְדָּה דָּאֵלֶם בִּין לֹא דָּאֵלֶם. אֵלֶּם
 מִן אֵלֶּם מִשָּׁה: מִשָּׁהִן הַחֲמֵשׁ מִן מִשָּׁה. חֶזֶק
 אֵלֶּם מִשָּׁה מִן מִכָּה: בֶּן מִשָּׁה יִזְמֵן מִשָּׁה אֵלֶּם.
 אֵלֶּם אַחֲמִישׁ אֵלֶּם אַחֲמִישׁ דִּמְנָג: מִחַל הַחֲמֵשׁ חַלֵּף
 חַמְדָּה אֵלֶּם לֹא. אֵלֶּם חַמְדָּה אַחֲמִישׁ הַחֲמֵשׁ מִכָּה
 20 מִתֵּן פִּי. מִדִּם אֵלֶּם מִן דָּאֵלֶם מִשָּׁה לֹא מִשָּׁה.
 מִחַל אֵלֶּם יִזְמֵן: אֵלֶּם פִּי אֵלֶּם אַחֲמִישׁ מִכָּה:
 * לְמִכָּה מִן בֶּן

¹*Kalila und Dimna*, ed. Friedrich Schulthess (Amsterdam: Apa-Philo Press, 1982), p. 48f.

INTRODUCTION TO SYRIAC

From a Metrical Sermon by Ephraem Syrus¹

5 ܡܡ ܡܠܝܢܐ ܝܠܠܐ ܡܡܡܝܠܐ ܡܠܠܐ
 ܝܠܐ ܝܠܠܠܐ ܡܡܠܐ ܝܠܠܐ
 ܡܡ ܝܠܠܐ ܝܠܠܐ ܝܠܠܐ.²
 10 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 15 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 20 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ
 ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ ܡܠܠܐ

¹"Sermo Beati Mar Ephraemi de reprehensione et oratione," *Sancti Mar Ephraemi hymni et sermones*, ed. T. J. Lamy, 4 vols. (Mechliniae: H. Dessain, 1882-1902), vol. iv, col. 125ff.

²Syriac poetry is based on syllable counting. The metrical syllable, unlike the normal syllable, is reckoned as one syllable per *full* vowel, and the schwa is ignored altogether. In this metrical sermon, each "line" consists of seven metrical syllables. Extra, "allowable" vowels added for metrical exigence in this passage are: *nehur* for *n̄hur* (p. 182, line 5) and *ʿalayn* for *ʿlayn* (p. 183, lines 14, 18 and 19).

فليها ابر موما:
 واسو خيسو واملا لالا
 ومناش ست حلاي
 وايو وقرسا او مونا
 لالا فيروفاو سبالا.
 5 الا مالا لالا مونا
 املا مالا مالا
 وسبالا ومناش افاو
 مالاوا مالا رجفالاو.
 10 امالا لم اف خيس
 لالا مالا لالا
 ولا مالا لالا مالا
 وايو مالا مالا
 حبالا وايو مالا
 15 وسبالا ورجفالاو
 مالا او مالا
 مالا مالا مالا
 مالا مالا مالا
 مالا مالا مالا

[illegible]

ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ * ܡܠܟܐ ܗܘܠܐܝܝܬܐ

From the *Chronicon Syriacum* of Barhebraeus (1226–1286)

ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ, ܡܠܟܐ ܗܘܠܐܝܝܬܐ

The Taking of Babylon (Baghdad) by Hülägi Khan¹

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ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ

- ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
10 ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
15 ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ
ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ ܡܠܟܐ ܗܘܠܐܝܝܬܐ

¹Gregorios Bar 'Ebrāyā (Gregorius Barhebraeus), *Ktābā d-maktbānut zabnē: Gregorii Barhebraei chronicon syriacum: e codd. mss. emendatum ac punctis vocalibus adnotationibusque locupletatum* (Paris: Maisonneuve, 1890), pp. 503–6.

²The Hegira year 656 began on January 8, 1258.

³ܡܠܟܐ represents 1569: ܡ, normally 1, is 1000, and ܐ, normally 50, is 500; ܡܠܟܐ is 69 (ܡ = 60, ܐ = 9); see pp. xxiii–xxiv. This is the year 1569 of the Seleucid (Greek) era, which began in 312 B.C.

[illegible]

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From the Reign of Baidu Khan¹

- 5 אֲנִי הָיִיתִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה
 חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 הָיִיתִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 10 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 15 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:
 אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: אֲנִי חַלְשָׁנוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:

¹Gregorios Bar 'Ebrāyā, *Ktābā d-makṭbānut zabnē*, pp. 593–95.

Syriac-English Vocabulary

Words used primarily as nouns are listed in the emphatic state; words used primarily as adjectives are given in the absolute; regular, predictable plurals of nouns and adjectives are not indicated (see Appendix B, p. 142). Verbs are listed by root (III-weak verbs are alphabetized with *ālap* as the third radical; hollow verbs are given with *w* as the second radical). Perfect and imperfect forms are given for G-verbs. Abbreviations: abs: absolute state; act: active; const: construct state; impf: imperfect; imp: imperative; int: intransitive, pass: passive; pl: plural; pr n: proper name; pron encl: pronominal enclitic; trs: transitive.

ܐܒܐ	<i>abā</i> pl <i>abāhē/abāhātā</i> father	ܐܕܝܐ	<i>adday</i> Addai (equated with Thaddaeus, one of the seventy-two disciples)
ܐܒܕܐ	<i>ebad/nēbad</i> to perish; Aph <i>awbed</i> to cause to perish	ܐܕܡܐ	<i>ādām</i> Adam
ܐܒܓܐ	<i>abgar</i> Abgar (pr n)	ܐܕܢܐ	<i>ednā</i> (f) ear
ܐܒܕܐ	<i>abid</i> lost	ܐܕܪܐ	<i>ādār</i> March
ܐܒܝܐ	<i>abiyā</i> Abijah	ܐܬܗܠܐ	<i>ahhel</i> see ܬܗܠܐ
ܐܒܝܠܐ	<i>abil</i> in mourning	ܐܬܗܪܐ	<i>ahhar</i> see ܬܗܪܐ
ܐܒܠܐ	<i>eblē</i> mourning	ܐܬܪܐܢܐ	<i>ahrōn</i> Aaron
ܐܕܘܨܬܐܝܐ	<i>āgustos</i> Augustus	ܐܘܐ	<i>aw</i> or; more than; <i>aw...aw</i> either...or; <i>o</i> O (vocative)
ܐܒܝܪܝܬܐ	<i>agorsā</i> estate, farm	ܐܘܒܠܐ	<i>awbel</i> see ܒܠܐ
ܐܒܓܝܐ	<i>aggay</i> Aggai (pr n)	ܐܘܕܝܐ	<i>awdi</i> see ܕܝܐ
ܐܒܓܝܐ	<i>aggēs</i> see ܒܓܝܐ	ܐܘܕܐܐ	<i>awda^c</i> see ܕܐܐ
ܐܒܓܐ	<i>egar/negor</i> to hire; <i>aggar</i> see ܒܒܐ	ܐܘܢܐ	<i>uznā</i> cistern, font
ܐܒܓܐ	<i>agrā</i> wage; <i>eggārā</i> rooftop	ܐܘܬܕܐܢܐ	<i>uḥdānā</i> dominion, jurisdiction
ܐܒܓܐ	<i>eggartā</i> letter, epistle	ܐܘܬܗܠܐ	<i>awḥel</i> see ܬܗܠܐ

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ܐܪܒܐ <i>arba^c</i> (f), <i>arb^cā</i> (m) four; <i>arb^cābšabbā</i> Wednesday	ܒܐܬܢܒܘܬ <i>bāt/nbut</i> to pass the night, spend the night
ܐܪܕܟܠܐ <i>ardeklā</i> master builder	ܒܠܐܬܐ <i>bzah/nebzoh</i> to penetrate
ܐܪܝܐ <i>arzā</i> cedar, pine	ܒܠܐ <i>bāz</i> hawk
ܐܪܝܐ <i>aryā</i> pl - <i>yawwātā</i> lion	ܒܬܝܠ <i>bṭil</i> idle; <i>baṭṭil</i> in vain, of no effect
ܐܪܡܐܝܐ <i>ārāmā</i> 'it in Aramaic	ܒܬܝܠܐ <i>baṭṭāl</i> idle
ܐܪܐ <i>era^c/nero^c</i> to meet, en- counter	ܒܬܢܐ <i>bṭen/nebten</i> to conceive (child)
ܐܪܐ <i>ar^cā</i> (abs <i>ara^c</i>) pl <i>ar^cē/</i> <i>ar^cawwātā</i> earth, land	ܒܬܢܐ <i>baṭnā</i> conception; <i>qabbel</i> <i>baṭnā</i> to become preg- nant
ܐܪܫܐ <i>ešad/nešod</i> to pour out, shed; Ethpe <i>etešed</i> to be spilled, shed	ܒܝܕܐ <i>baydu</i> Baidu Khan, Ilkhan ruler, AD 1295
ܐܪܫܐ <i>eškah/neškah</i> to find; to be able (act part <i>meškah</i>); Ethpe <i>eškah</i> to be found	ܒܠܐ <i>bēl</i> Bel, supreme god of the Babylonians
ܐܪܫܐ <i>aššar</i> see ܐܪܫܐ	ܒܡܐ <i>bēm</i> judgment seat
ܐܪܫܐ <i>ešti/neštē</i> to drink	ܐܪܫܐ <i>Ethpa etbayyan</i> to regard, consider
ܐܪܫܐ <i>ātā</i> pl <i>ātawātā</i> sign, token	ܐܪܫܐ <i>bayn</i> (+ pron encl II) among, between
ܐܪܫܐ <i>etā/nētē</i> to come; Aph <i>ayti</i> to bring, take, lead	ܐܪܫܐ <i>baynāt</i> (+ pron encl I) among, between
ܐܪܫܐ <i>pl</i> of ܐܪܫܐ	ܒܝܫ <i>biš</i> bad, evil, wicked
ܐܪܫܐ <i>atrā</i> pl - <i>rē/-rawwātā</i> place, country	ܒܝܫܘܬܐ <i>bišutā</i> malice, evil
ܐܪܫܐ <i>etpawšāš</i> see ܐܪܫܐ	ܒܝܬ <i>bēt</i> (prep) among; see also next entry
ܐܪܫܐ <i>b(a)-</i> (proclitic) at, in (place); on, at (time); with (instrumental)	ܐܪܫܐ <i>baytā</i> pl <i>bāttē</i> (const sing <i>bēt-</i>) house
ܐܪܫܐ <i>bāju</i> Baju (pr n)	ܐܪܫܐ <i>bēt-asirē</i> prison
ܐܪܫܐ <i>bābel</i> Babylon	ܐܪܫܐ <i>bēt-gubrin</i> Beit-Jubrin (pr n)
ܐܪܫܐ <i>badgon</i> therefore, for that reason	ܐܪܫܐ <i>bēt-wa^cdā</i> assembly hall
ܐܪܫܐ <i>Ethpe etbhel</i> to calm down	ܐܪܫܐ <i>bēt-ḥesdā</i> Bethesda
ܐܪܫܐ <i>bhet/nebhat</i> to be ashamed, confused	ܐܪܫܐ <i>baytāyā</i> household (adj)
ܐܪܫܐ <i>bukar</i> first-born	ܐܪܫܐ <i>bēt-lḥem</i> Bethlehem
ܐܪܫܐ <i>burgā</i> tower, turret	ܐܪܫܐ <i>bēt-mešutā</i> banquet hall
ܐܪܫܐ <i>burktā</i> blessing	ܐܪܫܐ <i>bēt-nahrin</i> Mesopotamia

- ܒܬܫܪܝܝܬܐ *bēt-sahrāyē* Beth Sahraye
(pr n)
- ܒܬܐܘܕܐ *bēt-^cwidā* Beth Awida
- ܒܬܫܪܝܬܐ *bēt-šawbā* meeting house
- ܒܬܩܒܪܐ *bēt-qburā* sepulchre
- ܒܬܬܒܪܐ *bēt-tbārā* Beth T'vara
- ܬܬܐ *bkā/nebkē* to weep, cry
- ܬܬܐ *bkātā* weeping
- ܬܬܐ *balhod* alone (takes pron encl II)
- ܬܬܐ *balanay* (f) bath
- ܬܬܐ *bnā/nebnē* to build; Ethpe *etbni* to be built
- ܬܬܐ *bnayyā* pl of *brā*
- ܬܬܐ *benyānā* building, edifice
- ܬܬܐ *bnātā* pl of *bartā*
- ܬܬܐ *bsā/nebsē* to despise (*b-* or ^c*al*)
- ܬܬܐ *basbes/nbasbes* to tear to pieces
- ܬܬܐ *bassim* pleasant
- ܬܬܐ *besyānā* negligence, fine for negligence
- ܬܬܐ *besmā* aroma, spice, incense
- ܬܬܐ *bestar* behind (pron encl I)
- ܬܬܐ *b^cā/neb^cē* to seek, look for; Ethpe *etb^ci* to be necessary, needed
- ܬܬܐ *bā^cutā* request, petition
- ܬܬܐ *b^cat/neb^cat* to spur, urge on
- ܬܬܐ *ba^clā* master, husband
- ܬܬܐ *b^celdbābā* enemy
- ܬܬܐ *b^celzbob* Beelzebub
- ܬܬܐ *Pa bašši* to search into, find out
- ܬܬܐ *Ethpa etbaqqi* to scrutinize
- ܬܬܐ *bar* (*l-bar men*) outside of
- ܬܬܐ *brā/nebrē* to create; Ethpe *etbri* to be created, come into existence
- ܬܬܐ *brā* (constr *bar-*) pl *bnayyā* (abs *bnin*) son; ܬܬܐ *ber* my son
- ܬܬܐ *bar-eggārā* pl *bar-eggārē* demon
- ܬܬܐ *barbārā* Barbara
- ܬܬܐ *barzanqā* type of armor
- ܬܬܐ *brik* blessed
- ܬܬܐ *britā* pl *brayyā/beryātā* creature
- ܬܬܐ *brek/nebrak* to kneel; Pa *barrek* to bless; Ethpa *etbarrak* to be blessed
- ܬܬܐ *bar kurār* Ibn Kurar (pr n)
- ܬܬܐ *bram* nonetheless, however
- ܬܬܐ *bar-nāšā* pl *bnay-nāšā* man, human, person
- ܬܬܐ *bar^calqami* Ibn al-^c*Al-qami*, d. 1258, vizier to Musta^csim
- ܬܬܐ *barqā* lightning
- ܬܬܐ *b-rāšit* in the beginning
- ܬܬܐ *bartā* (constr *bat-*) pl *bnātā* daughter
- ܬܬܐ *btultā* virgin
- ܬܬܐ *bātar* after
- ܬܬܐ *bātarken* afterwards, then, next
- ܬܬܐ *gērā* arrow
- ܬܬܐ *gbā/negbē* to choose; *gbē/gabyā* chosen
- ܬܬܐ *gabbā* (abs *gebb*) side
- ܬܬܐ *gbal/negbol* to form, fashion
- ܬܬܐ *gabbār* mighty
- ܬܬܐ *gabrā* man, husband

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ܕܒܪܬܐ	<i>gabrutā</i> pl - <i>rwātā</i> deeds of renown	ܕܠܝܬܐ	<i>gelyānā</i> revelation
ܕܒܪܬܐ	<i>gabryēl</i> Gabriel	ܕܠܝܬܐ	<i>glipā</i> carving
ܕܒܪܬܐ	<i>gāgultā</i> Golgotha	ܕܠܝܬܐ	<i>glap/neglop</i> to carve
ܕܒܪܬܐ	<i>gaddā</i> luck, fortune	ܕܠܝܬܐ	<i>glāpā</i> engraving, carving
ܕܒܪܬܐ	<i>gadyā</i> pl <i>gdayyā</i> goat	ܕܒܪܬܐ	<i>gmurtā</i> pl <i>gumrē</i> burning coal
ܕܒܪܬܐ	<i>gdalyā</i> Gedaliah (pr n)	ܕܒܪܬܐ	<i>gmir</i> perfected, made ready
ܕܒܪܬܐ	<i>Pa gaddep b-/l-/ʿal</i> to revile; Ethpa <i>etgaddap</i> to be reviled	ܕܒܪܬܐ	<i>gamlā</i> camel
ܕܒܪܬܐ	<i>gdaš/negdaš</i> to happen	ܕܒܪܬܐ	<i>gamaliel</i> Gamaliel (pr n)
ܕܒܪܬܐ	<i>geh hannā</i> Gehenna, hell	ܕܒܪܬܐ	<i>gmār, la-</i> entirely, utterly
ܕܒܪܬܐ	<i>gaww</i> inside (also <i>gaww men, b-gaww, l-gaww</i>)	ܕܒܪܬܐ	<i>gennā</i> protection
ܕܒܪܬܐ	<i>gudā</i> band, company	ܕܒܪܬܐ	<i>gnab/negnob</i> to steal
ܕܒܪܬܐ	<i>gawwāyē</i> citizens	ܕܒܪܬܐ	<i>gabbār</i> mighty
ܕܒܪܬܐ	<i>gumāšā</i> pit	ܕܒܪܬܐ	<i>gensā</i> species
ܕܒܪܬܐ	<i>gumrē</i> pl of <i>gmurtā</i>	ܕܒܪܬܐ	Aph <i>agges</i> to recline at table
ܕܒܪܬܐ	<i>gār/ngur</i> to commit adultery	ܕܒܪܬܐ	Ethpe <i>etgʿel</i> to be committed, entrusted (l- to)
ܕܒܪܬܐ	<i>gušmā</i> (abs <i>gšum</i>) body	ܕܒܪܬܐ	<i>geppā</i> wing
ܕܒܪܬܐ	<i>gazzā</i> treasure	ܕܒܪܬܐ	<i>greb/garbā</i> leprous
ܕܒܪܬܐ	<i>gzirāyā</i> policeman	ܕܒܪܬܐ	<i>garbyā</i> the north; (<i>gabbā</i>) <i>garbyāyā</i> north side
ܕܒܪܬܐ	Ethpe <i>etgzar</i> to be circumcised	ܕܒܪܬܐ	<i>grīštā</i> loaf (of bread)
ܕܒܪܬܐ	<i>gyādā</i> nerve	ܕܒܪܬܐ	<i>geran̄tos</i> Gerontius
ܕܒܪܬܐ	<i>gayyāsā</i> robber	ܕܒܪܬܐ	<i>gar/neggor</i> to scrape off, erase, wipe out; to drag
ܕܒܪܬܐ	<i>gēr</i> (postpositive) but, however, for, indeed	ܕܒܪܬܐ	<i>d(a)-</i> of (prep); that (conj); who, which, that (rel conj)
ܕܒܪܬܐ	<i>glā/neglē</i> to reveal; <i>Pa galli</i> to reveal; Ethpe <i>etgli</i> to be revealed; <i>glē/ galyā</i> open, revealed; <i>galyāʿit</i> openly, in public	ܕܒܪܬܐ	<i>Pa dabbah̄</i> to sacrifice
ܕܒܪܬܐ	Aph <i>agled</i> to freeze	ܕܒܪܬܐ	<i>debbhā</i> sacrifice, victim
ܕܒܪܬܐ	<i>gelyā, b-</i> openly, publicly	ܕܒܪܬܐ	<i>dbar/nedbar</i> to lead; <i>Pa dabbar</i> to rule, manage
ܕܒܪܬܐ	<i>gililā</i> Galilee	ܕܒܪܬܐ	<i>dabrā</i> wilderness
ܕܒܪܬܐ	<i>gililāyā</i> Galilean	ܕܒܪܬܐ	<i>daggāl</i> false, deceitful
		ܕܒܪܬܐ	<i>dahbā</i> gold
		ܕܒܪܬܐ	<i>dwā/nedwē</i> to be wretched
		ܕܒܪܬܐ	<i>dāwid</i> David

SYRIAC-ENGLISH VOCABULARY

ܕܐܘܝܬܕܐܪ	<i>dāwitdār</i> Dawitdar (pr n)	ܕܠܐܩ	<i>dleq/nedlaq</i> to be lit; Aph
ܕܠܩܪܢܐ	<i>dukrānā</i> remembrance, memorial		<i>adleq</i> to light
ܕܠܩܬܐ	<i>duktā</i> place	ܕܠܩܐ	<i>dalqā</i> (abs <i>dleq/dlaq</i>) torch
ܕܠܫܢܐ	<i>dāš/nduš</i> to exult	ܕܠܢ	<i>dam</i> (en) whether
ܕܠܫܢܐ	<i>dān/ndun</i> to judge	ܕܠܡܐ	<i>dmā/nedmē</i> l- to seem, be like; Ethpa <i>etdammi</i> l- to resemble
ܕܠܫܢܐ	Aph <i>adiq</i> to look out (of a window, e.g.)	ܕܠܡܬܐ	<i>dmūtā</i> pl <i>demwātā</i> form, shape, image
ܕܠܫܢܐ	<i>durāšā</i> exercise	ܕܠܡܬܐ	<i>dmek/nedmak</i> to sleep
ܕܠܫܢܐ	<i>dāš/nduš</i> to tread; Pa <i>dayyeš</i> to trample	ܕܠܡܬܐ	<i>dem^cā</i> (f) tear
ܕܠܫܢܐ	<i>dahḥiḥā</i> dust, dirt	ܕܠܡܬܐ	Ethpa <i>etdammar</i> to be astonished
ܕܠܫܢܐ	<i>dahḥil</i> afraid, fearful	ܕܠܡܬܐ	Ethpe <i>etdni</i> to agree, assent
ܕܠܫܢܐ	<i>dḥel/nedḥal</i> to be afraid; Aph <i>adḥel</i> to make afraid	ܕܠܡܬܐ	<i>dnah/nednaḥ</i> to rise (sun); Aph <i>adnaḥ</i> to make (the sun) rise
ܕܠܫܢܐ	<i>deḥlā</i> fear	ܕܠܡܬܐ	<i>d^cek/ned^cak</i> to go out (light, lamp)
ܕܠܫܢܐ	<i>daywā</i> evil spirit, devil	ܕܠܡܬܐ	<i>daqdaq</i> small; <i>daqdqē</i> the common people
ܕܠܫܢܐ	<i>diosquros</i> Dioscurus	ܕܠܡܬܐ	<i>deqlat</i> Tigris
ܕܠܫܢܐ	<i>dil</i> (+ pron encl I) belonging to, property of	ܕܠܡܬܐ	<i>dār</i> : l- <i>dār-dārin</i> for ever and ever, for all generations
ܕܠܫܢܐ	<i>dilānāy</i> l- belonging to, appropriate to	ܕܠܡܬܐ	<i>daryuš</i> Darius
ܕܠܫܢܐ	<i>dēn</i> (postpositive) for, then, however	ܕܠܡܬܐ	Aph <i>adrek</i> to overtake
ܕܠܫܢܐ	<i>dēnārā</i> dinar	ܕܠܡܬܐ	<i>darnus</i> Darnus (pr n)
ܕܠܫܢܐ	<i>daysān</i> Daissan (river)	ܕܠܡܬܐ	<i>drā^cā</i> (f) arm
ܕܠܫܢܐ	<i>diatēqē</i> διαθήκη, testament	ܕܠܡܬܐ	<i>draš/nedroš^c am</i> to dispute with; Pa <i>darreš</i> to instruct; Ethpa <i>etdarraš</i> to exercise
ܕܠܫܢܐ	<i>dkā/nedkē</i> to be pure; Pa <i>dakki</i> to heal; Ethpa <i>et-dakki</i> to be healed	ܕܠܡܬܐ	<i>dārtā</i> courtyard
ܕܠܫܢܐ	<i>dkar/nedkar</i> to remember (pass part <i>dkir</i> has act & pass senses); Ethpe <i>etd-kar</i> to remember; Ethpa <i>etdakkar</i> to be mindful of	ܕܠܡܬܐ	<i>dāšnā</i> gift
ܕܠܫܢܐ	<i>dlil</i> easy; <i>dallil</i> few	ܕܠܡܬܐ	<i>hā</i> lo, behold
ܕܠܫܢܐ	<i>dālāson</i> Dalason (pr n)	ܕܠܡܬܐ	Ethpa <i>ethaggi</i> to meditate
		ܕܠܡܬܐ	Ethpa <i>ethaggag</i> to imagine
		ܕܠܡܬܐ	<i>hegmōna</i> governor

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ܡܬܠܡܢܬܐ	<i>hegmōnutā</i> governorship	ܚܝܪܕܝܬܐ	<i>hêrôdes</i> Herod
ܐܗܓܪ	Aph <i>ahgar</i> to become Muslim	ܚܝܪܡܐ	<i>hêrômā</i> aromatic spice
ܗܕܐ	<i>hādē</i> (f sing) this	ܗܪܟܐ	<i>hār̥kā</i> here
ܗܕܝܪ	<i>hdir</i> comely; <i>hdirutā</i> comeliness	ܐܗܗܪ	Aph <i>ahhar</i> to bother
ܗܕܕܡܐ	<i>haddāmā</i> member, limb	ܗܫܐ	<i>hāšā</i> now
ܗܘ	<i>hu</i> he; <i>haw</i> (m sing) that	ܐ	For roots see initial <i>ālap</i> or <i>yod</i> .
ܗܡܐ	<i>hwā/nehwē</i> to be	ܐ	<i>w(a)-</i> and
ܗܝܘ	<i>huyu</i> he is (for <i>hu-hu</i>)	ܠܗܝܪܐ	<i>wazīrā</i> vizier
ܗܠܐܟܐ	<i>hulāku</i> Hülägü, Ilkhan, r. 1256–65	ܡܐ	<i>wāy</i> woe
ܗܘܦܐܟܐ	<i>hupākā</i> way of life	ܠܐ	<i>wālē l-</i> it is necessary for
ܗܝܕܝܢ	<i>haydēn</i> then, at that time	ܡܕܐ	<i>wa^cdā</i> appointed place, tryst, pledge
ܗܝܠܐ	<i>hayklā</i> temple	ܐܒܐ	<i>zban/nezben</i> to buy; Pa <i>zabben</i> to sell
ܗܝ	<i>hī</i> she; <i>hay</i> (f sing) that	ܠܒܐ	<i>zabnā</i> (abs <i>zban</i>) time; <i>zban-zban</i> from time to time; <i>ba-zban</i> once upon a time
ܗܝܡܢ	<i>haymen/nhaymen b-</i> to believe in	ܠܒܐܝܬܐ	<i>zgōgitā</i> pl - <i>gyātā</i> glass
ܗܝܡܢܘܬܐ	<i>haymānutā</i> faith	ܝܕܝܬܐ	<i>zaddiq</i> righteous
ܗܐܡܝܬܐ	<i>hāk̄wāt</i> likewise	ܝܕܝܬܐ	<i>zādeq</i> meet, fit, right
ܗܐܬܐ	<i>hākēl</i> thus, therefore	ܝܕܝܬܐ	<i>zhir</i> wary; <i>zhirā'it</i> securely
ܗܐܢ	<i>hākan</i> thus	ܝܕܝܬܐ	Pa <i>zahhar^cal</i> to warn against; Ethpa <i>ezdahhar b-</i> to beware of, watch over
ܗܐܢܐ	<i>hākannā</i> thus	ܝܕܝܬܐ	Pa <i>zahhar^cal</i> to warn against; Ethpa <i>ezdahhar b-</i> to beware of, watch over
ܗܐܠܝܢ	<i>hālēn</i> these (pl)	ܝܕܝܬܐ	<i>zahrā</i> brightness (of fire, e.g.)
ܗܐܠܝܬܐ	Pa <i>hallek</i> to walk; to make (someone) walk	ܝܕܝܬܐ	Pa <i>zayyah^c</i> to solemnize, accompany in procession
ܗܐܠܠܐ	Pa <i>hallel</i> to praise; Aph <i>ahhel b-</i> to mock	ܝܕܝܬܐ	<i>zā^c/nzu^c</i> to tremble; Ettaph <i>ettziḥ</i> to be terrified
ܗܐܠܡܝܢ	Aph <i>ahmi men</i> to neglect, disregard	ܝܕܝܬܐ	<i>zkā/nezkē</i> to conquer, overthrow, overcome
ܗܐܢܐ	<i>hānā</i> (m sing) this	ܝܕܝܬܐ	<i>zākutā</i> victory
ܗܐܢܐ	<i>hānon</i> (m pl) those	ܝܕܝܬܐ	<i>zkaryā</i> Zacharias
ܗܐܢܐ	<i>hennon</i> (m pl) they	ܝܕܝܬܐ	<i>zalliqā</i> ray
ܗܐܢܐ	<i>hpak/nehpok</i> to return (int); ~ <i>b-</i> to go back on; Pa <i>happek</i> to return (trs), convert; Ethpa <i>ethappak</i> to be turned around, converted		

SYRIAC-ENGLISH VOCABULARY

ܙܡܘܪܐ, <i>zāmōrā</i> psalm	ܫܒܕܐ, <i>ḥbaš/nehboš</i> to imprison
ܙܡܝܪܬܐ, <i>zmirtā</i> psalm	ܫܒܕܬܐ, <i>ḥabšušā</i> pl -šyātā beetle
ܙܡܡܐ, <i>Pa zammen</i> to invite	ܫܒܝܐ, <i>ḥgis</i> lame
ܙܡܡܐ, <i>Pa zammar</i> to sing psalms	ܫܒܝܐ, <i>ḥgir</i> lame, crippled
ܙܡܪܓܕܐ, <i>zmargdā</i> emerald	ܫܒܝܐ, <i>ḥgar/nehgar</i> to be lame;
ܙܢܐ, <i>znā</i> pl <i>znayyā</i> (abs <i>zan</i> pl	Aph <i>aḥgar</i> to stumble,
<i>znin</i>) kind, sort; manner;	waiver, ~ <i>ʿal qupsā</i> to
<i>ba-znā</i> in a (like) manner	stumble on a pebble
ܙܢܐ/ܢܝܢܐ, <i>znā/neznē</i> b- to commit	ܫܐ, <i>ḥad/ḥdā</i> one; <i>ḥad ʿam ḥad</i>
adultery with	with one another
ܙܢܝܬܐ, <i>zānyutā</i> adultery	ܫܕܐ, <i>ḥdi/nehdē</i> to rejoice, be
ܙܥܝܪܐ, <i>zʿōr</i> small, little, in-	glad
significant	ܫܕܬܐ, <i>ḥadbšabbā</i> Sunday
ܙܚܕܐ, <i>Ethpal ezdaʿzaʿ</i> to totter	ܫܕܬܐ, <i>ḥdādā</i> one another
ܙܚܦܐ, <i>zʿip</i> angry	ܫܕܬܐ, <i>ḥadutā</i> (abs <i>ḥadwā</i>) glad-
ܙܚܦܬܐ, <i>zʿiputā</i> anger	ness
ܙܩܕܦܐ, <i>zāqōpā</i> crucifier	ܫܕܬܐ, <i>ḥadyā</i> breast, chest
ܙܩܦܐ, <i>zqipā</i> cross; crucified	ܫܕܬܐ, <i>ḥdar/nehdor</i> and <i>nehdar</i> to
ܙܩܦ/ܢܝܩܦܐ, <i>zqap/nezqop</i> to raise up,	surround (b-, l-); <i>ḥdār</i>
crucify; Ethpe <i>ezdqep</i> to	around (+ pron encl II)
be crucified	ܫܕܬܐ, <i>ḥdat/hadtā</i> (emph <i>ḥadtā</i>
ܙܩܦ/ܢܝܩܦܐ, <i>zqar/nezqor</i> to compose,	-ē/ <i>ḥdattā ḥadtātā</i>) new
form	ܫܕܬܐ, <i>Pa ḥawwi</i> to show
ܙܪܥܐ, <i>zraʿ/nezroʿ</i> to sow	ܫܕܬܐ, <i>ḥawwā</i> Eve
ܙܪܬܐ, <i>zartā</i> pl -ē span	ܫܕܬܐ, <i>ḥāb/nhub</i> to succumb, be
	conquered; Pa <i>ḥayyeb</i> to
ܫܗܪܐ, <i>ḥērā</i> nobleman	find guilty, condemn
ܫܠܬܐ, <i>ḥab/nehḥob</i> to burn, be set	ܫܠܬܐ, <i>ḥawbā</i> trespass, guilt, ill
on fire; Aph <i>aḥḥeb</i> to	ܫܠܬܐ, <i>ḥawbtā</i> debt
love	ܫܠܬܐ, <i>ḥawdā</i> tiara
ܫܠܬܐ, <i>ḥbušyā</i> imprisonment; <i>bēt-</i>	ܫܠܬܐ, <i>l-ḥudrā</i> round about, all
<i>ḥbušyā</i> prison, jail	around
ܫܠܬܐ, <i>ḥbat/nehboṭ</i> to beat; Pa	ܫܠܬܐ, <i>ḥāt/nhuṭ</i> to sew, stitch
<i>ḥabbet</i> to keep on beat-	ܫܠܬܐ, <i>ḥuyālā</i> strength
ing	ܫܠܬܐ, <i>ḥulmānā</i> health, recovery
ܫܠܬܐ, <i>ḥabbib</i> beloved	ܫܠܬܐ, <i>ḥulānā</i> hole in the ground
ܫܠܬܐ, <i>ḥbaš/nehboš</i> to crowd,	ܫܠܬܐ, <i>ḥummā</i> heat
throng together	ܫܠܬܐ, <i>ḥunyā</i> Huniah (pr n)
ܫܠܬܐ, <i>ḥabrā</i> friend, companion	ܫܠܬܐ, <i>ḥās/nḥus</i> to have pity

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ܠܗܫܢܐ <i>hawsānā</i> pity; <i>dlā-hawsān</i> pitiless	ܠܗܠܐ <i>hlōlā</i> marriage
ܠܗܫܪܢܐ <i>husrānā</i> damage, loss	ܠܗܠܡ <i>hlim</i> sound, correct
ܠܗܫܪܢܐ <i>hār/nhūr l-</i> to look, gaze at, <i>b-</i> pay heed to	ܠܗܠܡ <i>Aph ahlēm</i> to cure, make whole
ܠܗܫܪܢܐ <i>hewwār</i> white; <i>Pa hawwar</i> to whiten	ܠܗܠܡ <i>hlāp</i> (+ pron encl II) on ac- count of, for the sake of, instead of
ܠܗܫܪܢܐ <i>hušbānā</i> reckoning; <i>dlāhušbān</i> without limit	ܠܗܠܡ <i>hmirā</i> leaven
ܠܗܫܪܢܐ <i>hzā/nehzē</i> to see; <i>Ethpe</i> <i>ethzi</i> to be seen, appear	ܠܗܠܡ <i>hamrā</i> wine; <i>hmārā</i> don- key, ass
ܠܗܫܪܢܐ <i>hezwā</i> vision	ܠܗܠܡ <i>hammeš</i> (f), <i>hammšā</i> (m) five; <i>hammšābbā</i> Thursday
ܠܗܫܪܢܐ <i>hzaq/nehzoq</i> to travel, journey	ܠܗܠܡ <i>hemmtā</i> rage
ܠܗܫܪܢܐ <i>hzātā</i> sight	ܠܗܠܡ <i>Ethpa ethanni</i> to lean, rely
ܠܗܫܪܢܐ <i>hattāyā</i> sinner	ܠܗܠܡ <i>hannā</i> lap
ܠܗܫܪܢܐ <i>hṭap/nehṭop</i> to snatch, take away	ܠܗܠܡ <i>hānutā</i> pl - <i>nwātā</i> s hop, stall
ܠܗܫܪܢܐ <i>hayy</i> living, alive	ܠܗܠܡ <i>hnig</i> doleful
ܠܗܫܪܢܐ <i>hyā/nehhē</i> and <i>nēhē</i> to live; <i>Aph ahhī</i> to give life	ܠܗܠܡ <i>hnan</i> we; <i>hannān</i> Hannan (pr n)
ܠܗܫܪܢܐ <i>hayyē</i> (pl) life	ܠܗܠܡ <i>hanpā</i> pagan
ܠܗܫܪܢܐ <i>hayyābā</i> evildoer, tres- passer	ܠܗܠܡ <i>hanputā</i> paganism
ܠܗܫܪܢܐ <i>hayyutā</i> pl - <i>ywātā</i> animal; living things, life (collective)	ܠܗܠܡ <i>hnaq/nehnoq</i> to choke, smother, drown (trs); <i>Ethpe ethneq</i> to be drowned, choked
ܠܗܫܪܢܐ <i>Pa hayyel</i> to confirm, strengthen, comfort; <i>Ethpa ethayyal</i> to be strong	ܠܗܠܡ <i>hesdā</i> shame, reproach
ܠܗܫܪܢܐ <i>haylā</i> might, power	ܠܗܠܡ <i>hassir</i> lacking, missing
ܠܗܫܪܢܐ <i>haylutā</i> pl - <i>lawwātā</i> host, company	ܠܗܠܡ <i>Ethpa ethappi</i> 'al to be hidden from
ܠܗܫܪܢܐ <i>hayltān</i> strong, mighty; <i>māryā hayltānā</i> the Lord God Sabaoth	ܠܗܠܡ <i>hpiṭ</i> earnest, assiduous; <i>hpiṭā</i> 'it earnestly
ܠܗܫܪܢܐ <i>hakkim</i> wise	ܠܗܠܡ <i>haššā</i> rear; <i>nāṭar-haššā</i> bodyguard
ܠܗܫܪܢܐ <i>hekmtā</i> wisdom	ܠܗܠܡ <i>hrab/nehrob</i> to lay waste; <i>hreb/harbā</i> desolate, un- inhabited
ܠܗܫܪܢܐ <i>hālā</i> sand	ܠܗܠܡ <i>hrōrā</i> eye (of a needle)
	ܠܗܠܡ <i>hṛap/nehroṭ</i> to scratch

ܚܪܝܦ	<i>ħarrip</i> severe, sharp	ܥܠܐ	Pa <i>ṭayyeb</i> to prepare; Ethpa <i>eṭṭayyab</i> to be ready, present, at hand
ܚܪܟܢܗܪܟ	<i>ħrak/nehrok</i> to burn; Ethpe <i>eṭṭrek</i> to be burned, singed	ܬܒܐܢܐܢܝ	<i>ṭubān/-āni</i> blessed, beatified
ܚܪܫܢܗܪܫ	<i>ħreš/nehraš</i> to be silent; <i>ħreš/ħaršā</i> dumb, deaf mute	ܬܠܐܐ	<i>ṭulāʿā</i> heavy sleep, stupor
ܚܪܬܐ	<i>ħartā</i> , b- in the end, finally	ܥܠܐ	Aph <i>aṭip</i> to overwhelm, deluge
ܚܪܫܐ	<i>ħaššā</i> disease, sickness; sorrow, passion	ܬܦܫܐ	<i>ṭupsā</i> type, symbol, likeness
ܚܫܒܢܗܫܒ	<i>ħšab/nehšob</i> to count, reckon; Ethpa <i>eṭḥaššab</i> to plan, plot, think, meditate	ܬܪܐ	<i>ṭurā</i> mountain; <i>ṭawrā</i> (<i>saggi'ā</i>) for a long time
ܚܫܫܐܐ	<i>ħeššōkā</i> darkness	ܬܝܝܒ	<i>ṭayyeb</i> see ܥܠܐ
ܚܫܟܢܗܫܟ	<i>ħšek/nehšak</i> to grow dark (used impersonally in the 3rd fem sing)	ܬܝܒܬܐ	<i>ṭaybutā</i> kindness, favor
ܚܫܟܐ	<i>ħeškā</i> darkness	ܬܝܒܪܝܫ	<i>ṭiberis</i> Tiberius
ܚܫܬܐ	<i>ħaš/nehhaš</i> to be sad, sorrow, suffer	ܬܝܬܝܟܐܐ	<i>ṭītikos/ṭayṭikos</i> parrot
ܚܬܐ	<i>hātā</i> pl <i>ahwātā</i> sister	ܬܝܝܝܐܐ	<i>ṭayyāyā</i> Arab
ܚܬܬܐ	<i>hattit</i> accurate	ܬܝܡܐ	<i>ṭimā</i> (usually pl) price, value
ܚܬܡܢܗܬܡ	<i>ħtam/nehptom</i> to seal	ܬܐܟ	<i>ṭāk</i> ܬܐܟܐ, perhaps
ܚܬܡܐ	<i>hāmā</i> seal	ܬܐܟܬܐ	<i>ṭaksā, ṭeksā</i> order, rank; rite, liturgy
ܚܬܢܐ	<i>ħatnā</i> bridegroom	ܬܐܠܝܬܐ	<i>ṭalyā/ṭlitā</i> pl <i>ṭlāyē/ṭalyātā</i> (abs <i>ṭlē</i> pl <i>ṭleyn</i>) child
ܬܐ	<i>tāb</i> good; very	ܬܐܠܝܬܐ	<i>ṭalyutā</i> childhood
ܬܐܒܐ	<i>tebbā</i> fame, report	ܬܐܠܝܬܐ	Ethpa <i>eṭṭallaq</i> to be finished, vanish
ܬܐܒܠܐܪܐ	<i>tabbulārā</i> tabularius, registrar of tribute	ܬܐܠܝܬܐ	<i>ṭʿā/neṭʿē</i> to wander, go astray; <i>ṭʿē/ṭaʿyā</i> astray; Ethpe <i>eṭṭʿi</i> to be forgotten, be negligible
ܬܐܒܐ	<i>tbaʿ/neṭbaʿ</i> to seal; to sink (int); Pa <i>ṭabbaʿ</i> to sink (trs); Ethpe <i>eṭṭbaʿ</i> to be imprinted	ܬܐܠܝܬܐ	for ܬܐܠܝܬܐ, ܬܐܠܝܬܐ &c. see ܬܐܠܝܬܐ
ܬܐܒܐ	<i>ṭabʿā</i> seal	ܬܐܠܝܬܐ	Ethpa <i>eṭṭarri</i> to dash, beat against
ܬܐܒܬܐ	<i>tābtā</i> good (thing, deed)	ܬܐܠܝܬܐ	<i>ṭrunā</i> tyrant
		ܬܐܠܝܬܐ	Pa <i>ṭašši</i> to hide, conceal; Aph <i>aṭši</i> to store in a secret place; Ethpa <i>eṭṭašši</i> to hide oneself

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ܐܒܠ	Aph <i>awbel</i> to carry, take	ܐܠܐܕܐܢܐ	<i>iled/nêlad</i> to give birth to, bear, beget
ܐܒܒܝܫܐ	Pa <i>yabbeš</i> to dry (trs)	ܐܠܐܕܐܢܐ	<i>yālōdā</i> parent
ܐܒܫܐ	<i>yabšā</i> dry land	ܐܠܐܕܐܢܐ	Aph <i>aylel</i> to cry out, howl
ܐܒܫܐ	<i>yad, b-yad</i> through, by, by means of (see <i>idā</i>)	ܐܠܐܕܐܢܐ	<i>illtā</i> pl <i>yallātā</i> shout, wail, cry
ܐܠܐܕܐܢܐ	Aph <i>awdi</i> to confess, acknowledge	ܐܠܐܕܐܢܐ	<i>ilep/nêlap</i> to learn (impt <i>ilap</i>)
ܐܠܐܕܐܢܐ	<i>yādo^cā</i> expert	ܐܠܐܕܐܢܐ	<i>imā/nēmē</i> to swear; Aph <i>awmi</i> to make (someone) swear, bind with an oath
ܐܠܐܕܐܢܐ	<i>idi^c</i> known, evident; <i>idi^cā^c</i> it clearly, evidently	ܐܠܐܕܐܢܐ	<i>yammā</i> pl <i>yammē</i> sea
ܐܠܐܕܐܢܐ	<i>ida^c/nedda^c</i> to know; Aph <i>awda^c</i> to inform, make known; Ethpe <i>etida^c</i> to be known; Eshtaph <i>eštawda^c</i> to recognize, perceive, understand	ܐܠܐܕܐܢܐ	<i>yamminā</i> right (hand, side)
ܐܠܐܕܐܢܐ	<i>yāda^cā</i> acquaintance	ܐܠܐܕܐܢܐ	Aph <i>awsep</i> to add, go on (to say, e.g.); Ettaph <i>et-tawsap</i> to increase
ܐܠܐܕܐܢܐ	<i>ida^ctā</i> knowledge	ܐܠܐܕܐܢܐ	<i>yā^citā</i> pl <i>yā^cyātā</i> battle-ment
ܐܠܐܕܐܢܐ	<i>yab</i> (perf only; impf <i>nettel</i>) to give	ܐܠܐܕܐܢܐ	<i>ya^cqob</i> Jacob
ܐܠܐܕܐܢܐ	<i>yāhōbā</i> giver	ܐܠܐܕܐܢܐ	<i>iqed/nêqad</i> to burn (int), catch fire; Aph <i>awqed</i> to burn (trs)
ܐܠܐܕܐܢܐ	<i>ihud</i> (- <i>yhud</i>) Judaea	ܐܠܐܕܐܢܐ	<i>yaqqir</i> heavy; noble, honored
ܐܠܐܕܐܢܐ	<i>ihudā/yudā</i> Judah, Judas	ܐܠܐܕܐܢܐ	Pa <i>yaqqar</i> to honor
ܐܠܐܕܐܢܐ	<i>yudāyā</i> (- <i>yhudāyā</i>) Jew	ܐܠܐܕܐܢܐ	<i>iqārā</i> honor
ܐܠܐܕܐܢܐ	<i>yōhannān</i> John	ܐܠܐܕܐܢܐ	<i>yarḥā</i> (abs <i>irah</i>) month
ܐܠܐܕܐܢܐ	<i>yulpānā</i> learning, teaching, doctrine	ܐܠܐܕܐܢܐ	<i>yārī^ctā</i> tent
ܐܠܐܕܐܢܐ	<i>yawmā</i> pl - <i>ē/-ātā</i> (abs/constr <i>yōm</i>) day	ܐܠܐܕܐܢܐ	<i>iret/nêrat</i> to inherit; Aph <i>awret</i> to bequeathe to
ܐܠܐܕܐܢܐ	<i>yawmānā</i> today	ܐܠܐܕܐܢܐ	<i>yārtutā</i> inheritance
ܐܠܐܕܐܢܐ	<i>yawnāyā</i> Ionian, Greek	ܐܠܐܕܐܢܐ	<i>išō^c</i> Jesus
ܐܠܐܕܐܢܐ	<i>yōsep</i> Joseph	ܐܠܐܕܐܢܐ	Aph <i>awšeṭ</i> to hold out, offer
ܐܠܐܕܐܢܐ	<i>yugrā</i> burden	ܐܠܐܕܐܢܐ	<i>iteb/netteb</i> to sit, stay, dwell; <i>yāteb-wa^cdā</i> page
ܐܠܐܕܐܢܐ	<i>yordnān</i> Jordan	ܐܠܐܕܐܢܐ	<i>yattir men</i> more than; <i>yat-tirā^c</i> it more, all the more; especially
ܐܠܐܕܐܢܐ	<i>ihidāy</i> only, sole		
ܐܠܐܕܐܢܐ	Aph <i>awhel</i> to become exhausted		

- ܡܝܬܐ Pa *yattar* to increase
- ܟܠܒܐ *kēbā* sickness, pain
- ܟܡܬܐ *kemat* that is, that is to say, id est
- ܟܢܐ *kēnā* just; *kēnā'it* justly
- ܟܢܘܬܐ *kēnutā* justice
- ܟܦܐ *kēpā* (f) stone, rock; (m) Peter
- ܟܒܪܐ *kbar* doubtless; perchance
- ܟܕܐ *kad* when, as (conj)
- ܟܗܗܢܐ Pa *kahhen* to serve as a priest, perform priestly functions
- ܟܗܢܐ *kāhnā* priest
- ܟܗܢܘܬܐ *kāhnutā* priesthood
- ܟܗܢܝܐ *kāhnāy* priestly
- ܟܡܬܐ *kawkbā* star, heavenly body
- ܟܠܐ *koll* variant spelling of ܟܠܐ, q.v.
- ܟܡܪܐ *kumrā* priest
- ܟܡܪܐ *kosraw* Chosroës
- ܟܡܪܐ *kurdāyā* Kurd
- ܟܡܪܐ *kurhānā* disease
- ܟܡܪܐ *kursyā* pl -*sawwātā* seat, throne
- ܟܡܪܐ *kureš* Cyrus
- ܟܡܪܐ *kawwtā* pl *kawwē* (abs *kawwā* pl *kawwin*) (f) opening, aperture
- ܟܡܪܐ *kay* truly, now, then (particle of emphasis)
- ܟܡܪܐ *kyānā* nature
- ܟܡܪܐ *kyānāy* pertaining to nature
- ܟܡܪܐ *koll* (+ abs) every, (+ emph or pron encl) all
- ܟܠܐ *klā/neklē* to forbid, withhold; Ethpe *etkli* to be withheld; *etkalyat tba^ctā mennhon* they were exempted from taxes
- ܟܠܐܝܘܬܐ *kollāyutā* totality
- ܟܠܐܝܐ *klilā* crown
- ܟܠܐܝܐ *kāliphā* caliph
- ܟܠܐܝܐ Pa *kallel* to crown; to surround (with a wall); Ethpa *etkallal b-* to be adorned with
- ܟܠܡܐ *kollmā d-* whenever
- ܟܠܡܡܕܡܐ *kollmeddem* everything
- ܟܠܡܢܐܝܐ *kollnāš* everybody
- ܟܠܡܢܐܝܐ *koll^ceddān* every moment
- ܟܠܡܢܐܝܐ Pa *kalleš* to plaster, whitewash
- ܟܠܡܢܐܝܐ *kollšā^c* always, constantly
- ܟܠܡܢܐܝܐ *kalltā* bride
- ܟܠܡܢܐܝܐ *kmā* (+ abs pl) how, how much, how many; *kmā d-* inasmuch as, just as
- ܟܠܡܢܐܝܐ *kmāyutā* quantity, amount
- ܟܠܡܢܐܝܐ *kmir* sad, gloomy
- ܟܠܡܢܐܝܐ Ethpe *etkmar* to be sad
- ܟܠܡܢܐܝܐ *ken* and so, and then
- ܟܠܡܢܐܝܐ Ethpa *etkanni* to be called
- ܟܠܡܢܐܝܐ *knuštā* assembly, synagogue
- ܟܠܡܢܐܝܐ *knišutā* sum, total
- ܟܠܡܢܐܝܐ *knaš/neknoš* to gather; Pa *kanneš* to take in, bring together; Ethpa *etkannaš* to be gathered together
- ܟܠܡܢܐܝܐ *kenšā* crowd, multitude
- ܟܠܡܢܐܝܐ *ksā/nekse* to clothe, cover; Pa *kassi* to clothe, cover over, hide
- ܟܠܡܢܐܝܐ *kesyā, b-* secretly

INTRODUCTION TO SYRIAC

ܟܥܦܐ	<i>kespā</i> money, silver	ܠ	<i>l(a)-</i> to, for (prep); non-obligatory direct-object marker
ܟܦܢ	<i>kpen/nekpan</i> to hunger; <i>kpen/kapnā</i> hungry	ܠܐ/ܠܢܠܐ	<i>lā/nēlē</i> to toil; <i>lē pl leyn</i> (emph ܠܐ/ܠܢܠܐ <i>layā pl layyā</i>) weary, fatigued
ܟܦܪ	<i>kpar/nekpor b-</i> to deny, renounce	ܠܘܬܐ	<i>leutā</i> labor, trouble
ܟܪܝܢ	<i>kri/nekre l-</i> to be sad (impers 3rd fem sing, <i>keryat lhon</i> 'they grew sad'); <i>karyā l-</i> it is sad	ܠܒܐ	<i>lebbā</i> heart
ܟܬܝܒܐ	Ethpe <i>etkrah</i> to get sick, fall ill	ܠܬܝܒܐ	Ethpa <i>etlabbab</i> to take heart
ܟܬܝܒܐ	Aph <i>akrez</i> to proclaim, announce, preach; Ethpe <i>etkrez</i> to be broadcast	ܠܒܫܐ	<i>lbušā</i> clothing, garment
ܟܬܝܒܐ	<i>kārōzā</i> announcer, proclaimer	ܠܒܝܒܐ	<i>lbib</i> audacious, bold
ܟܬܝܒܐ	<i>kārōzutā</i> preaching, gospel	ܠܒܝܫܐ	<i>lbiš</i> wearing, clothed
ܟܪܝܗܐ	<i>krih</i> sick, ill	ܠܒܐܟ/ܠܢܠܐܟ	<i>lbak/nelbok</i> to grasp, hold
ܟܪܝܗܐ	<i>karyutā</i> distress	ܠܒܝܫܐ	<i>lbeš/nelbaš</i> to wear, put on; Aph <i>albeš</i> to clothe
ܟܪܐܟܐ	<i>krak/nekrok</i> to wrap, roll; Pa <i>karrek</i> to twist; Ethpa <i>etkarrak</i> to be turned, twisted, wander about	ܠܐ	<i>law</i> = <i>lā-(h)u</i> is not; also as negative prefix as in <i>law saggi</i> not much, not very
ܟܪܐܟܐ	<i>karkā</i> walled city	ܠܡܐ	<i>lwā/nelwē</i> to accompany, follow
ܟܪܡܐ	<i>karmā</i> vineyard	ܠܒܐܒܐ	<i>lubābā</i> encouragement
ܟܪܫܐ	<i>karsā</i> (abs/const <i>kres</i>) belly, womb	ܠܗܡܐ	<i>luhāmā</i> threat
ܟܪܫܐܢܐ	<i>krestyānā</i> Christian	ܠܐܬ/ܠܢܠܐܬ	<i>lāt/nluṭ</i> to curse
ܟܬܝܒܐ	Ethpe <i>etkši</i> to be piled up, to be burdensome	ܠܩܕܡܐ	<i>luqdam</i> first of all, before, previously
ܟܬܝܒܐ	Aph <i>akšel</i> to offend	ܠܡܐ	<i>lwāt</i> with, in the presence of (+ pron encl I)
ܟܬܝܒܐ	<i>ktab/nekto</i> to write; Ethpe <i>etkteb</i> to be written, inscribed, enrolled	ܠܫܐ	<i>lhod</i> alone
ܟܬܝܒܐ	<i>ktābā</i> book, scripture	ܠܫܡܐ	<i>lahmā</i> bread, food
ܟܬܦܐ	<i>katpā pl -ē/-ātā</i> (f) shoulder	ܠܫܡܐ	Pa <i>lahheš</i> to whisper
ܟܬܦܐ	Pa <i>kattar</i> to tarry	ܠܐ	<i>layt</i> there is/are not
		ܠܝܠܐ	<i>lēlyā pl laylē/laylawwātā</i> night
		ܠܡܐ	<i>lam</i> indicates that the phrase in which it occurs is a quotation
		ܠܡܐ	<i>l-mā</i> lest

ܠܡܢܐ	<i>l-mānā</i> why?, what for?	ܡܡܠܬܐ	<i>mawhabtā</i> gift
ܠܡܡܬܐ	<i>lampêdā</i> lamp	ܡܡܠܬܐ	<i>muḥḥā</i> brain
ܠܡܡܬܐ	<i>lampêdā</i> lamp	ܡܡܠܬܐ	<i>moklā</i> <i>μοχλός</i> , bar, bolt
ܠܡܠ	<i>l^cel</i> above; <i>l^cel men</i> over	ܡܡܠܬܐ	<i>mawlādā</i> birth
ܠܡܠܐ	<i>l^ces/nel^cas</i> to partake, eat	ܡܡܠܬܐ	<i>mumā</i> blemish, flaw; <i>mawmē</i> see ܡܡܠܬܐ
ܠܡܠܐ	<i>lput</i> according to, in proportion to	ܡܡܠܬܐ	<i>mawmtā</i> oath
ܠܡܠܐ	<i>leššānā</i> tongue, language	ܡܡܠܬܐ	<i>musta^cšem</i> <i>Musta^cšim</i> , last Abbasid caliph, r. 1242–58
ܡܡܠܬܐ	<i>mā</i> what?; <i>l-mā</i> lest	ܡܡܠܬܐ	<i>māš/nmuš</i> to touch, feel
ܡܡܠܬܐ	<i>mā d-</i> when, at such time as; whatever	ܡܡܠܬܐ	<i>mušē</i> Moses
ܡܡܠܬܐ	<i>meklā</i> food	ܡܡܠܬܐ	<i>mit/nmut</i> to die; <i>Aph amit</i> to put to death, cause to die
ܡܡܠܬܐ	<i>mēmṛā</i> sermon, word	ܡܡܠܬܐ	<i>mawtā</i> death
ܡܡܠܬܐ	<i>mānā</i> vessel; garment	ܡܡܠܬܐ	<i>mzi^cānāy</i> pertaining to motion
ܡܡܠܬܐ	<i>metitā</i> coming, advent	ܡܡܠܬܐ	<i>mḥā/nemḥē^cal</i> to smite
ܡܡܠܬܐ	<i>mabbu^cā</i> spring, source	ܡܡܠܬܐ	<i>meḥdā</i> immediately
ܡܡܠܬܐ	<i>mab^cad</i> remote, far off	ܡܡܠܬܐ	<i>mḥutā</i> pl <i>mahwātā</i> wound
ܡܡܠܬܐ	<i>magdlā</i> tower	ܡܡܠܬܐ	<i>meḥzītā</i> mirror
ܡܡܠܬܐ	<i>magdlāy</i> Magdalene	ܡܡܠܬܐ	<i>mḥaṭṭā</i> needle
ܡܡܠܬܐ	<i>madatā</i> tribute	ܡܡܠܬܐ	<i>mḥir</i> delaying (<i>Aph act</i> part, from confusion between ܡܡܠܬܐ and ܡܡܠܬܐ, q.v.)
ܡܡܠܬܐ	<i>madbhā</i> altar	ܡܡܠܬܐ	<i>Ethpa etmahḥal</i> to grow feeble
ܡܡܠܬܐ	<i>madbrā</i> wilderness	ܡܡܠܬܐ	<i>mḥār</i> tomorrow
ܡܡܠܬܐ	<i>mdabbrānā</i> leader, guardian	ܡܡܠܬܐ	<i>mahšabtā</i> calculation
ܡܡܠܬܐ	<i>mdittā</i> pl <i>mdinātā</i> city; <i>men mdinā la-mdinā</i> from city to city	ܡܡܠܬܐ	<i>mṭā/nemṭē</i> to arrive, befall; <i>mṭāy</i> it fell his lot (<i>d-</i> to do something); <i>Pa mṭṭi</i> <i>l-</i> to arrive at
ܡܡܠܬܐ	<i>madnḥā</i> (abs/constr <i>madnah</i>) orient, east	ܡܡܠܬܐ	variant spelling of <i>meṭṭul</i> , see next entry
ܡܡܠܬܐ	<i>mādēn</i> then, therefore		
ܡܡܠܬܐ	<i>meddem</i> thing, something, anything, whatever		
ܡܡܠܬܐ	<i>mḥir</i> skilled, trained		
ܡܡܠܬܐ	<i>Ethpa etmahhar</i> to be skilled, be instructed		
ܡܡܠܬܐ	<i>mawblā</i> (abs/const <i>mawbal</i> , f) burden, load		
ܡܡܠܬܐ	<i>moglāyā</i> Mongol		

INTRODUCTION TO SYRIAC

ܡܬܬܘܠ <i>meṭṭul</i> according to, on account of, concerning, for; <i>meṭṭul d-</i> for, because	ܡܚܬܒܢܘܬܐ <i>maktbānūtā</i> enrollment, census
ܡܬܬܠܐܬ <i>meṭṭlāt-</i> form of <i>meṭṭul</i> when followed by enclitic pronouns I	ܡܠܐ <i>mlā/nemlē</i> to be full; <i>mlē/malyā</i> full; Pa <i>malli</i> to fill (trs); Ethpe <i>etmli</i> to be filled; Ethpa <i>etmalli</i> to be filled, fulfilled; Shaph <i>šarili</i> to do thoroughly, complete; Eshtaph <i>eštamli</i> to be finished, at an end
ܡܬܪܐ <i>meṭrā</i> rain	ܡܠܐܬܐ <i>malakā</i> angel
ܡܬܪܦܐ <i>meṭrap temrā d-^caynā</i> , <i>ak</i> in the twinkling of an eye	ܡܠܐܬܐ <i>mālokā</i> advisor
ܡܬܬܪܬܐ <i>maṭṭartā</i> guard, watch; <i>nṭar maṭṭartā</i> to keep watch	ܡܠܬܐ <i>melhā</i> (f) salt
ܡܬܬܝܬܐ <i>maṭṣyātā</i> hidden things	ܡܠܬܐ <i>malwāšā</i> horoscope, natal star
ܡܬܝܝܐ <i>mayyā</i> (pl) water	ܡܠܬܐ <i>malyutā</i> fullness, abundance
ܡܬܬܬܐ <i>myabbaš</i> dried out, desiccated	ܡܠܠ <i>mlil</i> mental
ܡܠܐ <i>milā</i> mile	ܡܠܬܐ <i>mlak/nemlok</i> to advise, counsel; Aph <i>amlek</i> to make king, to rule, reign (^c al over); Ethpe <i>etmlek b-</i> to be advised by
ܡܬܝܥܩܪܐ <i>myaqqrā</i> noble, notable	ܡܠܬܐ <i>malkā</i> (abs <i>mlek</i>) king
ܡܬܬܐ <i>mit</i> dead	ܡܠܬܐ <i>malkūtā</i> pl - <i>kwātā</i> kingdom, rule
ܡܬܬܐ <i>maytē</i> act. part. of <i>ayti</i> , see ܡܬܬܐ	ܡܠܬܐ <i>malkāy</i> royal, regal
ܡܬܬܐ <i>myattar</i> excelling, excellent	ܡܠܬܐ <i>malktā</i> queen
ܡܬܬܐ <i>myattrā</i> honor	ܡܠܐ <i>Pa mallel</i> to speak; Ethpa <i>etmallal</i> to be spoken, told
ܡܬܬܐ <i>mekkā</i> from here, hence	ܡܠܬܐ <i>mallpānā</i> teacher
ܡܬܬܐ <i>makkik</i> humble	ܡܠܬܐ <i>mallpānūtā</i> teaching, doctrine
ܡܬܬܐ <i>makkikā</i> Makkika (pr n)	ܡܠܬܐ <i>melltā</i> pl <i>mellē</i> (f) word; thing, event; (m) λόγος
ܡܬܬܐ <i>mekkēl</i> henceforth	ܡܬܬܐ <i>mmakkak</i> low-lying
ܡܬܬܐ <i>mkir</i> betrothed, espoused	ܡܬܬܐ <i>mmaššah</i> moderate
ܡܬܬܐ <i>Pa makkek</i> to humble, humiliate; Ethpa <i>etmakkak</i> to be humbled	
ܡܬܬܐܬܐ <i>maksemyānos</i> Maximian	
ܡܬܬܐܬܐ <i>maksānūtā</i> reproach, admonition	
ܡܬܬܐܬܐ <i>makšulā</i> offense	
ܡܬܬܐܬܐ <i>maktbānā</i> author, writer	

ܡܢ	men from; <i>mān</i> what?; <i>man</i> who?	ܡܫܥܝܘܬܐ	<i>meš^cāyutā</i> intermediary
ܡܢ	<i>man</i> <i>μεν</i> , introduces the topic of a sentence, usually followed by <i>dēn</i> ; <i>man... dēn μεν... δε</i> , on the one hand...on the other hand	ܡܫܥܐܬܐ	<i>mša^ctā</i> (const <i>meš^cat</i>) middle, midst
ܡܢܐ	<i>mānā</i> what?, (for <i>l-mānā</i>) why?; <i>mennā</i> hair, strand of hair	ܡܩܕܕܢܝܐ	<i>māqedōniyā</i> Macedonīa; <i>māqedōnāyā</i> Macedonian
ܡܢ ܕܪܝܫ	<i>men d-rēš</i> again	ܡܩܕܕܡܬܐ	<i>mqaddmut-</i> pre-, fore-
ܡܢܗ	<i>mnāh</i> pass part of <i>anih</i> , see ܡܢܗ	ܡܪܐ	<i>mārā</i> (const <i>mārē</i>) pl <i>mārāyyā/mārawwātā</i> master, lord
ܡܢܐ	<i>manyā</i> mina, pound, measure of weight	ܡܪܓܝܬܐ	<i>margānitā</i> pl - <i>nyātā</i> pearl
ܡܢܝܢܐ	<i>menyānā</i> number	ܡܪܓܫܐܢ	<i>margšān</i> sensory
ܡܢܟܕܐ	<i>menkadu</i> already	ܡܪܕ	<i>mrād/nemrad</i> to rebel
ܡܢܫܠ	<i>menšel</i> see <i>šelyā</i>	ܡܪܕܝܬܐ	<i>marditā</i> journey, course
ܡܡܫܘܬܐ	<i>mashutā</i> washing, bathing	ܡܪܡܐ	<i>mrawmā</i> height
ܡܡܫܟܢܐ	<i>meskēnā</i> poor, unfortunate	ܡܪܪܐܗ	<i>marrāh</i> insolent, arrogant
ܡܡܫܢܐ	<i>msānā</i> sandal, shoe	ܡܪܗܝܡܢܘܬܐ	<i>mrahīmānutā</i> mercy, compassion
ܡܡܫܩܬܐ	<i>massaqṭā</i> ascension	ܡܪܝܐ	<i>māryā</i> the Lord
ܡܡܫܝܢܘܬܐ	<i>ma^cbdānutā</i> function, exertion	ܡܪܝܒ	<i>māryab</i> Maryab (pr n)
ܡܡܫܝܬܐ	<i>ma^cbartā</i> crossing, ford	ܡܪܝܡ	<i>maryam</i> Mary
ܡܡܫܬܐ	<i>m^cād</i> accustomed	ܡܪܪܝܬܐ	<i>marrir</i> bitter
ܡܡܫܬܐ	<i>m^cinā</i> (f) spring, fount	ܡܪܪܐ	<i>mārē-kol</i> lord of all
ܡܡܫܬܐ	<i>ma^clānā</i> entrance	ܡܪܡܐܝܬܐ	<i>mermaz</i> with gesture, by signs
ܡܡܫܬܐ	<i>m^cammdānā</i> the Baptist	ܡܪܡܝܬܐ	<i>mar^citā</i> pl - <i>yātā</i> flock
ܡܡܫܬܐ	<i>ma^cmōdiṭā</i> pool	ܡܪܩܘܫ	<i>marqos</i> Mark
ܡܡܫܬܐ	<i>ma^cmrā</i> dwelling, abode	ܡܪܩܝܢܘܫ	<i>marqiānos</i> Marcianus
ܡܡܫܬܐ	<i>ma^cnu</i> Ma'nu (pr n)	ܡܪܪܐ	<i>mrārā</i> bitterness, gall, wormwood; <i>ekal</i> ~ to be galled
ܡܡܫܬܐ	<i>ma^crbāy</i> western	ܡܪܬܐ	<i>mārtā</i> mistress
ܡܡܫܬܐ	<i>m^carrtā</i> cave	ܡܪܫܘܬܐ	<i>māšohā</i> surveyor
ܡܡܫܬܐ	<i>mappultā</i> fall, collapse	ܡܪܫܘܬܐ	<i>mšuhṭā</i> pl <i>mušhātā</i> measurement
ܡܡܫܬܐ	<i>mšā/nemšē</i> to be able; pass part <i>mšē/mašyā</i> able; Ethpe <i>etmši</i> to be able	ܡܫܐܗ/ܢܡܫܐܗ	<i>mšah/nemšah</i> to annoy; Pa <i>maššah</i> to measure (pass part <i>mmaššah</i> measured, moderate)

INTRODUCTION TO SYRIAC

ܡܫܝܗ	<i>mših</i> annointed, messiah; <i>mšiḥā</i> the Christ	ܢܗܪ	<i>nhar/nenhar</i> to be <i>līgh</i> t, bright, shine; Aph <i>anhar</i> to shine, make light
ܡܫܟܗ	<i>meškāh</i> able (<i>l-</i> + inf or <i>d-</i> + impf, to do)	ܢܗܪܐ	<i>nahrā</i> pl - <i>rawwātā</i> river, stream
ܡܫܠܬܐ	<i>mšallaṭ</i> authoritative, in authority	ܢܗܝܪ	<i>nahhir</i> light, illuminated
ܡܫܠܡܢܐ	<i>mašlmānā</i> Muslim	ܢܗܪܐ	<i>nugrā</i> a long time
ܡܫܡܫܢܐ	<i>mšammšānā</i> deacon	ܢܗܪܐ	<i>nuhrā</i> light
ܡܫܪܪܐ	<i>mšarray</i> paralyzed	ܢܗܪ	<i>nāh/nnuh</i> to be at rest; Aph <i>anih</i> to give rest to; Ettaph <i>etnih</i> to rest
ܡܫܬܘܬܐ	<i>meštutā</i> pl - <i>twātā</i> banquet, feast	ܢܗܪܐ	<i>noyān</i> Noyan (Mongolian princely title)
ܡܫܬܝܐ	<i>meštyā</i> draught, drink; <i>maštyā</i> banquet	ܢܗܪܐ	<i>nukrāy</i> strange, unheard-of
ܡܫܬܒܐ	<i>metb^cē/metba^cyā</i> necessary	ܢܗܪܐ	<i>nām/num</i> to sleep, slum- ber
ܡܫܬܦܐ	<i>metf^cē</i> negligible	ܢܗܪܐ	<i>nurā</i> (f) fire
ܡܫܬܦܐ	<i>mettpis</i> for <i>mettpis</i> obe- dient (see ܡܫܬܦܐ)	ܢܗܪܐ	<i>nhet/nehhat</i> to go down, descend, dismount; (+ ^c <i>l</i>) to go against; Aph <i>aḥhet</i> to send/bring down
ܡܬܬܐ	<i>mattay</i> Matthew	ܢܗܪܐ	<i>nāṭōrā</i> watchman, guard
ܡܬܠܐ	<i>matlā</i> parable	ܢܗܪܐ	<i>nṭurtā</i> guard, watch
ܡܬܢܐܫܝܐܢܘܬܐ	<i>metnašyānutā</i> forgetful- ness, senselessness	ܢܗܪܐ	<i>nṭar/netṭar</i> to keep, guard; Pa <i>naṭṭar</i> to keep under watch; Ethpe <i>etnṭar</i> to be kept
ܡܬܪܝܐܢ	<i>mtarsyān</i> nutritious, nour- ishing	ܢܗܪܐ	<i>nāṭar-ḥaššā</i> bodyguard
ܢܒܐ	<i>nebō</i> Nebo	ܢܗܪܐ	<i>niḥ</i> calm, at rest; <i>niḥā</i> 'it calmly
ܢܒܝܐ	<i>nbiyā</i> prophet	ܢܗܪܐ	<i>nyāhā</i> rest, calm
ܢܒܪܐܝܫ	<i>nabreš/nnabreš</i> to kindle; Ethpal <i>etnabraš</i> to flame up	ܢܗܪܐ	<i>nyāhtā</i> rest, comfort
ܢܒܐ	Pa <i>nagged</i> to beat, scourge	ܢܗܪܐ	<i>nisān</i> April
ܢܒܐ	<i>negdā</i> scourge, beating	ܢܗܪܐ	<i>nirā</i> yoke
ܢܒܐ	<i>naggir</i> long (time)	ܢܗܪܐ	Aph <i>akki</i> to harm; Ettaph <i>ettakki</i> to be harmed
ܢܒܐ	<i>najm aldin</i> Najm al-Din (pr n)	ܢܗܪܐ	<i>nekyānā</i> pain, disease
ܢܒܐ	Aph <i>aggar</i> to be lengthy, go on for a long time		
ܢܒܐ	<i>ndar/neddor</i> to make a vow		
ܢܒܐ	<i>nedrā</i> vow		

SYRIAC-ENGLISH VOCABULARY

ܢܟܫܐ <i>nkas/nekkos</i> to slaughter; Ethpe <i>etnkes</i> to be slaughtered	ܢܫܪܬܐ <i>nāšrat</i> Nazareth
ܢܟܫܐ <i>neksā</i> wealth (usually pl)	ܢܫܪܬܐ <i>neq'ā</i> hole
ܢܫܐ <i>Ethpa etnakkap b-</i> to be shamed by	ܢܫܐ <i>nqep/neqqap</i> to follow, join
ܢܫܐ <i>Pali nakri</i> to disown; Ethpali <i>etnakri</i> to be es- tranged	ܢܫܐ <i>nqaš/neqqoš</i> to knock
ܢܫܐ <i>nāmōsā</i> law; <i>dlānāmōs</i> lawless	ܢܫܐ <i>nšā/neššē</i> to forget; Ethpa <i>etnašši</i> to forget
ܢܫܐ <i>Pa nassi</i> to try, test, prove	ܢܫܐ <i>neššē</i> (pl) women
ܢܫܐ <i>nsab/nessab</i> to take, re- ceive; <i>nsab b-appē</i> to be hypocritical	ܢܫܐ <i>nšab/neššob</i> to blow
ܢܫܐ <i>nesyōnā</i> temptation, trial	ܢܫܐ <i>nšaq/neššoq</i> to kiss
ܢܫܐ <i>npal/neppel</i> to fall; Aph <i>appel</i> to make fall	ܢܫܐ <i>nešrā</i> eagle
ܢܫܐ <i>npaq/neppoq</i> to go forth; Aph <i>appeq</i> to cast out, cause to leave, take out; spend (money)	ܢܫܐ <i>nettel</i> (impf only) to give
ܢܫܐ <i>nepqtā & npaqtā</i> expense	ܢܫܐ <i>seb/nesab</i> to grow old
ܢܫܐ <i>napšā</i> (f, abs <i>npeš</i>) pl - <i>ātā</i> soul, life; -self (reflexive pron)	ܢܫܐ <i>sēmā</i> silver
ܢܫܐ <i>napšānāy</i> psychological, pertaining to the soul	ܢܫܐ <i>sābā</i> old man
ܢܫܐ <i>nšab/neššob</i> to plant; Ethpe <i>etnšeb</i> to be planted	ܢܫܐ <i>Pa sabbah</i> to make like
ܢܫܐ <i>nšah/nensah</i> to shine; Ethpa <i>etnaššah</i> to be victorious, triumphant	ܢܫܐ <i>sbar/nesbar</i> to think, imagine; Pa <i>sabbar</i> to broadcast, tell abroad, spread good news, evan- gelize
ܢܫܐ <i>nešhānā</i> victory, triumph, exploit, adventure	ܢܫܐ <i>sabrā</i> hope, trust, expecta- tion
ܢܫܐ <i>naššiḥ</i> shining, brilliant	ܢܫܐ <i>sbartā</i> tidings
ܢܫܐ <i>Ethpe etnšel</i> to pour over oneself	ܢܫܐ <i>sged/nesgod</i> to worship
ܢܫܐ <i>nāšrāyā</i> Nazarene	ܢܫܐ <i>sāgōdā</i> worshipper
	ܢܫܐ <i>saggi</i> much, many, very
	ܢܫܐ <i>shed/neshad</i> to witness, testify (<i>b-</i> , 'al to); Pa <i>sahhed</i> to call to wit- ness, testify; Aph <i>ashed</i> to bear witness
	ܢܫܐ <i>sāhdā</i> martyr
	ܢܫܐ <i>sāhdutā</i> martyrdom
	ܢܫܐ <i>sogā</i> large amount, many
	ܢܫܐ <i>sukālā</i> intelligence, under- standing

INTRODUCTION TO SYRIAC

ܣܠܝܡܢܐ	<i>sulaymān šāh</i> Sulayman Shah (pr n)	ܠܝܡܢܐ	<i>semmālā</i> left (hand)
ܠܥܠܡܐ	<i>sulāqā</i> ascension	ܠܫܡܢܐ	<i>sammānē</i> pl of <i>sammā</i>
ܩܡܡܐ	<i>sām/nsim</i> to put, place; Ettaph <i>ettsim</i> to be put, be located	ܠܫܢܐ	<i>snā/nesnē</i> to hate; <i>snē/sanyā</i> hateful, odious
ܠܥܠܡܐ	<i>sunqānā</i> necessity, need	ܥܡܡܐ	<i>sindbān</i> Sindban (pr n)
ܠܥܠܡܐ	<i>susāyā</i> horse	ܥܡܡܐ	<i>snin</i> pure
ܠܥܠܡܐ	<i>su^crānā</i> errand, task; act, deed	ܥܡܡܐ	<i>snīq^c</i> al in need of
ܠܥܠܡܐ	<i>sawpā</i> (abs <i>sōp</i>) end	ܥܡܡܐ	<i>snīqutā</i> need, necessity
ܠܥܠܡܐ	<i>supāqā</i> emptying, discharge	ܥܡܡܐ	Ethpe <i>estneq^c</i> al to need, be in need of
ܠܥܠܡܐ	<i>surhābā</i> haste	ܥܡܡܐ	<i>s^car/nes^car</i> to do; to visit; Ethpe <i>est^car</i> to be done
ܥܡܡܐ	<i>seweros</i> Severus	ܥܡܡܐ	<i>sa^crā</i> hair
ܠܥܠܡܐ	<i>surhānā</i> injury, harm, damage	ܥܡܡܐ	<i>spittā</i> pl -ē/ <i>spinātā</i> ship, boat
ܠܥܠܡܐ	<i>suryā</i> Syria	ܥܡܡܐ	<i>spaq/nespaq</i> to suffice, be sufficient; Ethpa <i>estap-paq</i> to be deprived
ܠܥܠܡܐ	<i>suryāyā</i> Syrian	ܥܡܡܐ	<i>sāprā</i> scribe, schoolmaster; <i>spārā</i> edge, bank
ܠܥܠܡܐ	<i>šā/neshē</i> to bathe, wash	ܥܡܡܐ	<i>saqqā</i> sack
ܠܥܠܡܐ	<i>sātānā</i> Satan	ܥܡܡܐ	Ethpa <i>estarrad</i> to be terrified
ܠܥܠܡܐ	<i>šar men</i> aside from, besides	ܥܡܡܐ	<i>sardyon</i> carnelian
ܠܥܠܡܐ	<i>saybartā</i> nourishment	ܥܡܡܐ	<i>sriq</i> in vain, futile; <i>sriqā^c</i> it in vain
ܠܥܠܡܐ	<i>simtā</i> treasure	ܥܡܡܐ	<i>sarheb/nsarheb</i> to hasten; <i>msarhbā^c</i> it hastily
ܠܥܠܡܐ	<i>saypā</i> sword	ܥܡܡܐ	<i>srah/nesroh b-</i> to do harm to, hurt
ܠܥܠܡܐ	Pa <i>sakki</i> to wait for, expect	ܥܡܡܐ	<i>satwā</i> winter
ܠܥܠܡܐ	Ethpa <i>estakkal</i> to perceive, understand	ܥܡܡܐ	Pa <i>sattet</i> to plant firmly
ܠܥܠܡܐ	<i>skal</i> and <i>skel/saklā</i> foolish	ܥܡܡܐ	
ܠܥܠܡܐ	<i>sleq/nessaq</i> to go up; Aph <i>asseq</i> to raise, lift up, have (someone) come/go up	ܥܡܡܐ	<i>abbāsāyā</i> Abbasid
ܠܥܠܡܐ	<i>smē/samyā</i> blind; <i>sammā</i> pl <i>sammānē</i> drug, medicine; pigment	ܥܡܡܐ	<i>bad/ne^cbed</i> to make, do; Aph <i>a^cbed</i> make work; Ettaph <i>etta^cbad</i> to be put to work; Shaph <i>ša^cbed</i> to reduce to servitude
ܠܥܠܡܐ	<i>smak/nesmok</i> to rest against; Ethpe <i>estmek</i> to recline		

SYRIAC-ENGLISH VOCABULARY

ܐܒܕܐ ^ܐ <i>abdā</i> servant, slave; ^{ܐܒܕܐ} <i>bādā</i> labor, work, job	ܐܦܗ ^ܐ <i>Aph aⁱiq</i> to distress; Ettaph <i>ettⁱiq</i> to be distressed
ܐܒܕܐ ܗܝܬܐ ^ܐ <i>abd algani</i> Abd al-Ghani (pr n)	ܐܦܗ ܐܦܗ ^ܐ <i>uqbrā</i> mouse
ܐܒܕܐܢܒܐ ^ܐ <i>abdnēbō</i> Abdnebo	ܐܦܗ ^ܐ <i>ār/n^eur</i> to wake, watch; Pa ^ܐ <i>awwar</i> to blind; Ettaph <i>ettⁱir</i> to wake up
ܐܒܕܐܢܐ ^ܐ <i>ābōdā</i> maker	ܐܦܗ ^ܐ <i>ušnā</i> strength, might
ܐܒܐ ^ܐ <i>bar/ne^ebar</i> to cross, transgress (^ܐ <i>al</i>); to pass, come to pass, happen	ܐܦܗ ^ܐ <i>utrā</i> wealth, riches
ܐܒܐܠܡܐ ^ܐ <i>abšlāmā</i> Abshlama	ܐܦܗ ^ܐ <i>azziz</i> vehement, strong
ܐܒܐ ^ܐ <i>Pa a^ggel</i> to roll away	ܐܦܗ ^ܐ <i>ezqtā</i> signet
ܐܒܐ ^ܐ <i>gal, ba-</i> quickly, immediately	ܐܦܗ ^ܐ <i>azrurē</i> (pl) swaddling clothes
ܐܒܐ ^ܐ <i>eglā</i> lamb	ܐܦܗ ^ܐ <i>tip</i> clothed, clad
ܐܒܐܡܐܝܐ ^ܐ <i>ajāmāyā</i> Persian	ܐܦܗ ^ܐ <i>tel^eatlā</i> hard, difficult
ܐܒܐ ^ܐ <i>ad</i> up to, while	ܐܦܗ ^ܐ <i>tap/ne^etop</i> to return; Pa ^ܐ <i>aṭṭep</i> to clothe; to give back
ܐܒܐ ^ܐ <i>dal/ne^edol</i> to find fault with	ܐܦܗ ^ܐ <i>yādā</i> custom, habit
ܐܒܐ ^ܐ <i>edlāyā</i> blame, censure; <i>dlā^eedlāy</i> blameless	ܐܦܗ ^ܐ <i>aynā</i> (f) eye
ܐܒܐ ^ܐ <i>dammā d-</i> until (conj); ~ <i>l-</i> until (prep)	ܐܦܗ ^ܐ <i>irutā</i> wakefulness, vigilance, attention
ܐܒܐ ^ܐ <i>den</i> Eden	ܐܦܗ ^ܐ <i>Pa a^kkar</i> to detain, hinder
ܐܒܐ ^ܐ <i>eddānā</i> inoment, time, season	ܐܦܗ ^ܐ <i>al</i> (with pron encl II, ^ܐ <i>l-</i>) on, against, over; ^ܐ <i>al d-</i> because, inasmuch as; ^ܐ <i>al-yad</i> near, beside
ܐܒܐ ^ܐ <i>dar/ne^edar</i> to help, be of assistance	ܐܦܗ ^ܐ <i>Pa a^lli</i> to exalt, raise; Shaph <i>ša^eli</i> to exalt; Eshtaph <i>ešta^eli</i> to be arrogant
ܐܒܐ ^ܐ <i>ēdtā</i> assembly, church	ܐܦܗ ^ܐ <i>alḥādē</i> orthographic convention for ^ܐ <i>al ḥādē</i>
ܐܒܐ ^ܐ <i>Ethpa et^eahhad</i> to remember	ܐܦܗ ^ܐ <i>pl</i> of ^ܐ <i>lātā</i>
ܐܒܐ ^ܐ <i>ubbā</i> bosom; cavity	ܐܦܗ ^ܐ <i>ellāy</i> exalted, supreme
ܐܒܐ ^ܐ <i>udrānā</i> aid, help	ܐܦܗ ^ܐ <i>alyad</i> near, beside
ܐܒܐ ^ܐ <i>uhdānā</i> memory; memorial, commemoration	ܐܦܗ ^ܐ <i>laymā</i> young man, lad
ܐܒܐ ^ܐ <i>Aph a^ewel b-</i> to do ill to, treat ill	ܐܦܗ ^ܐ <i>laymtā</i> young woman, maiden
ܐܒܐ ^ܐ <i>awwālā</i> unjust; ^ܐ <i>wellā</i> baby	
ܐܒܐ ^ܐ <i>umqā</i> depth	

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ܐܠܢܐ ^c al/ne ^c ol to go in, enter; Aph a ^c el to have enter, allow in	ܐܩܒܬܐ ^c eqbtā footprint
ܐܠܠܐ ^c ellātā pl of ^c elltā	ܩܪܢܐ ^c qar/ne ^c qor to rip up, rip out
ܐܠܡܐ ^c ālmā (abs ^c ālam) world; dal ^c ālam eternal; l- ^c ālam, l- ^c ālam ^c ālmin forever	ܐܩܩܪܐ ^c eqqārā root, medicinal herb; line
ܐܠܬܐ ^c elltā pl ܐܠܠܐ ^c ellātā rea- son, cause; thing, article; ^c lātā pl ^c lawwātā altar	ܩܪܬܐ ^c qartā barren woman
ܐܡ (+ pron encl I, ^c amm-) with	ܐܩܬܐ ^c āqtā distress
ܐܡܡܐ ^c ammā pl ܐܡܡܐ ^c ammē people	ܐܪܒܐ ^c erbā sheep
ܐܡܡܐ Aph a ^c med to baptize	ܐܪܒܐ ^c rubtā Friday
ܐܡܡܐ ^c mādā baptism	ܐܪܬܐ ^c artel(lāy) naked
ܐܡܡܐ ^c ammūṭ dark, gloomy	ܐܪܨܐ ^c arsā bed, couch
ܐܡܠܐ ^c mil weary	ܐܪܩ ^c raq/ne ^c roq to flee
ܐܡܡܐ ^c ammīq deep	ܐܪܨܐ ^c aššīn mighty, violent
ܐܡܡܐ ^c ammīqutā depth	ܐܪܨܐ ^c šen/ne ^c šan to gain strength; Aph a ^c šen to make violent
ܐܡܠܐ ^c mal/ne ^c mal to labor, toil, work	ܐܪܬܐ ^c tid ready, prepared (d- + impf, to do something)
ܐܡܠܐ ^c amlā labor, task	ܐܪܬܐ ^c attiq old
ܐܡܠܐ ^c mar/ne ^c mar to live, dwell	ܐܪܬܐ ^c attir rich, wealthy
ܐܡܠܐ ^c nā/ne ^c nē to reply, answer	ܐܪܬܐ ^c tar/ne ^c tar to grow rich
ܐܡܠܐ ^c ānā (f coll) sheep, small cattle	ܐܪܬܐ ^c pē/ܐܪܬܐ ^c payā comely, fair
ܐܡܠܐ ^c enyānā conversation, so- ciety	ܐܪܬܐ ^c pērā fruit
ܐܡܠܐ ^c nānā (f) cloud	ܐܪܬܐ ^c pgā ^c /nepga ^c to attack
ܐܡܠܐ ^c annāt wicked	ܐܪܬܐ ^c pagrā body
ܐܡܠܐ Ethpa et ^c assaḡ to be vexed	ܐܪܬܐ ^c pulātā escape
ܐܡܠܐ ^c seq ^c asqā difficult, hard; ^c asqā'it with difficulty	ܐܪܬܐ ^c pumā mouth
ܐܡܠܐ ^c asqutā difficulty	ܐܪܬܐ ^c punāyā return; punāy-pet- gāmā answer, reply
ܐܡܠܐ ^c sar (f), ^c esrā (m) ten	ܐܪܬܐ ^c puniqē Phoenicia
ܐܡܠܐ ^c šā/ne ^c šē to compel, force	ܐܪܬܐ ^c see ܐܪܬܐ
ܐܡܠܐ ^c eqbā (f) heel	ܐܪܬܐ ^c pusāḡ Pusaḡ (pr n)
	ܐܪܬܐ ^c puqdānā commandment, order
	ܐܪܬܐ ^c purkāšā ^c μύργος, tower
	ܐܪܬܐ ^c pursā plan, plot
	ܐܪܬܐ ^c pursānā affair, manage- ment

ܩܘܪܩܢܐ	<i>purqānā</i> salvation	ܩܢܬܐܣܝܐ	<i>panṭāsiā</i> φαντασία, imag- ination
ܩܘܪܩܢܐ	<i>puršānā</i> division	ܩܢܬܐ	<i>pnitā</i> region, direction
ܩܘܪܩܢܐ	<i>pāš/npuš</i> to stay, remain	ܩܢܬܐܩܬܐ	<i>pāsiqātā</i> , <i>b-</i> in short, briefly
ܩܘܪܩܢܐ	<i>Pa paḥḥem</i> to compare, collate	ܩܢܬܐܩܬܐ	<i>Aph appes</i> to allow, per- mit
ܩܘܪܩܢܐ	<i>peḥmā</i> copy, answer to a letter	ܩܢܬܐܩܬܐ	<i>pā^clā</i> laborer
ܩܘܪܩܢܐ	<i>peṭgārā</i> gout	ܩܢܬܐܩܬܐ	<i>psaq/nepsoq</i> to cut off
ܩܘܪܩܢܐ	<i>pyālā</i> pl <i>pyālās</i> vial, phial; <i>pilā</i> elephant	ܩܢܬܐܩܬܐ	<i>Pa paṣṣi</i> to save, deliver, set free
ܩܘܪܩܢܐ	<i>pilosopā</i> philosopher	ܩܢܬܐܩܬܐ	<i>Ethpe etpṣaḥ</i> to be glad
ܩܘܪܩܢܐ	<i>pilippaws</i> Philip (pr n)	ܩܢܬܐܩܬܐ	<i>pṣih</i> happy, cheerful
ܩܘܪܩܢܐ	<i>Aph apis</i> (with nonspiran- tized <i>p</i> , derives from πεισαι) to convince, per- suade; <i>mpis leh</i> he was persuaded; <i>Ettaph ettpis</i> , usually <i>ettpis</i> to be pur- suaded, instructed	ܩܢܬܐܩܬܐ	<i>pqad/nepqod</i> to command, order
ܩܘܪܩܢܐ	<i>pkar/nepkor</i> to bind	ܩܢܬܐܩܬܐ	<i>pāqodā</i> commander, leader
ܩܘܪܩܢܐ	<i>Pa palleg</i> to divide; <i>Ethpa</i> <i>etpallag</i> to be divided	ܩܢܬܐܩܬܐ	<i>paqqāḥ</i> expedient; <i>paqqāḥ-</i> <i>wā l-</i> it would be better for
ܩܘܪܩܢܐ	<i>pelgā</i> division, half, mid- dle	ܩܢܬܐܩܬܐ	<i>Aph apreg</i> to shine, be ra- diant, rejoice
ܩܘܪܩܢܐ	<i>pelgutā</i> half, middle, divi- sion; <i>pelgut-lēlyā</i> mid- night	ܩܢܬܐܩܬܐ	<i>pardisā</i> , <i>pardaysā</i> paradise
ܩܘܪܩܢܐ	<i>palluṭ</i> Pallut (pr n)	ܩܢܬܐܩܬܐ	<i>parrugā</i> chick
ܩܘܪܩܢܐ	<i>plah/neploh</i> to serve, wor- ship; to till, plow	ܩܢܬܐܩܬܐ	<i>proṭoniqē</i> Protonice (pr n)
ܩܘܪܩܢܐ	<i>plaṭ/neplaṭ</i> to escape	ܩܢܬܐܩܬܐ	<i>pārōqā</i> savior
ܩܘܪܩܢܐ	<i>palestinē</i> Palestine	ܩܢܬܐܩܬܐ	<i>protesmiā</i> προθεσμία, term, time limit
ܩܘܪܩܢܐ	<i>Ethpal etpalpal</i> to welter (in blood)	ܩܢܬܐܩܬܐ	<i>parzlā</i> iron
ܩܘܪܩܢܐ	<i>pnā/nepnē</i> to return, come back; <i>Pa panni</i> to reply, answer; <i>Aph apni</i> to lead back, cause to return; <i>Ethpe etpni</i> to return, re- vert, turn	ܩܢܬܐܩܬܐ	<i>prah/neprah</i> to fly
		ܩܢܬܐܩܬܐ	<i>pāraḥtā</i> pl <i>pārḥātā</i> bird
		ܩܢܬܐܩܬܐ	<i>parriq</i> distant
		ܩܢܬܐܩܬܐ	<i>prišā</i> Pharisee
		ܩܢܬܐܩܬܐ	<i>pras/nepros</i> to spread (trs & int); <i>Ethpa etparras</i> to plot
		ܩܢܬܐܩܬܐ	<i>pāres</i> Persia
		ܩܢܬܐܩܬܐ	<i>pārsāyā</i> Persian
		ܩܢܬܐܩܬܐ	<i>parstā</i> foot, paw, hoof
		ܩܢܬܐܩܬܐ	<i>pra^c/nepro^c</i> to reward

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ܡܢܥܢܐ	<i>paršōpā</i> face, persona	ܬܪܝܢܐ	<i>šār/nšur</i> to depict, represent (pass part ܬܪܝܢܐ <i>šir</i>)
ܡܢܥܢܐ	<i>praq/neproq</i> to depart, go away, withdraw	ܬܪܝܢܐ	<i>šawrā</i> neck
ܡܢܥܢܐ	<i>Pa parreš</i> to divide	ܬܪܝܢܐ	<i>šēd</i> beside, next to (with pron encl II usually spelled ܬܪܝܢܐ)
ܡܢܥܢܐ	<i>parrāšā</i> mounted soldier	ܬܪܝܢܐ	<i>šir</i> see ܬܪܝܢܐ
ܡܢܥܢܐ	<i>pšaṭ/nepšoṭ</i> to spread, stretch out; <i>pšaṭ šeb'ā</i> to point the finger	ܬܪܝܢܐ	<i>šayyārā</i> painter
ܡܢܥܢܐ	<i>pšig</i> maimed	ܬܪܝܢܐ	<i>Pa šalli</i> to pray (ʿal for); Ethpe <i>ešṭli</i> to incline
ܡܢܥܢܐ	<i>pšiq</i> easy; <i>pšiqā'</i> it easily	ܬܪܝܢܐ	<i>šlab/nešlob</i> to crucify; Ethpe <i>ešṭeb</i> to be crucified
ܡܢܥܢܐ	<i>pšar/nepšar</i> to melt	ܬܪܝܢܐ	<i>šlibā</i> cross
ܡܢܥܢܐ	<i>pšārā</i> digestion	ܬܪܝܢܐ	<i>šlibutā</i> crucifixion
ܡܢܥܢܐ	Ethpau <i>etpawšaš</i> to waste away	ܬܪܝܢܐ	<i>šlōtā</i> pl <i>šlawwātā</i> prayer
ܡܢܥܢܐ	<i>petgāmā</i> word, thing	ܬܪܝܢܐ	<i>šalmā</i> (abs <i>šlem</i>) image, likeness
ܡܢܥܢܐ	<i>ptah/neptah</i> to open; <i>Pa pattaḥ</i> to cause to be opened; Ethpe <i>etptaḥ</i> to be open, opened	ܬܪܝܢܐ	<i>šni'utā</i> cunning
ܡܢܥܢܐ	<i>ptāyā</i> breadth	ܬܪܝܢܐ	<i>šapṛā</i> pl <i>šapṛwātā</i> morning
ܡܢܥܢܐ	<i>ptakrā</i> idol		
ܬܪܝܢܐ	<i>šēd</i> next to, beside (+ pron encl II; also spelled ܬܪܝܢܐ)	ܬܪܝܢܐ	<i>Pa qabbel</i> to receive, get; <i>qabbel baṭnā</i> to become pregnant
ܬܪܝܢܐ	<i>šā'ar</i> representation (see ܬܪܝܢܐ <i>mqaddam-šā'ar</i> prefiguration)	ܬܪܝܢܐ	<i>qbar/neqbor</i> to bury
ܬܪܝܢܐ	<i>šbā/nešbē</i> to want; Ethpe <i>ešṭbi</i> to want	ܬܪܝܢܐ	<i>qabrā</i> tomb, grave
ܬܪܝܢܐ	<i>šebyānā</i> will	ܬܪܝܢܐ	<i>qba^c/neqbo^c</i> to fasten, fix, set up; Ethpe <i>etqba^c</i> to be set up (cross, e.g.)
ܬܪܝܢܐ	<i>šeb'ā</i> finger	ܬܪܝܢܐ	<i>Pa qaddi</i> to retain, keep possession of
ܬܪܝܢܐ	<i>Pa šabbet</i> to set in order	ܬܪܝܢܐ	<i>qaddim</i> old, ancient; <i>men qdim</i> of old, long ago, from eternity
ܬܪܝܢܐ	<i>šebtā</i> pl - <i>tē</i> ornament, decoration	ܬܪܝܢܐ	<i>qaddiṣ</i> holy, sacred, sainted
ܬܪܝܢܐ	<i>šhā (šhi)/nešhē</i> to thirst; pass part (<i>šhē/šahyā</i>) thirsty	ܬܪܝܢܐ	<i>qdām</i> before, in front of (+ pron encl II)
ܬܪܝܢܐ	<i>šawbā</i> meeting place		
ܬܪܝܢܐ	<i>šawmā</i> fast, fasting		

ܩܕܡܐ <i>qdam/neqdam</i> to go before, do first; Pa <i>qadde</i> to precede, go before	ܩܝܫܐ <i>qaysā</i> stick, piece of wood
ܩܕܡܝܐ <i>qadmāy</i> first, former, fore, of old, ancient	ܩܝܦܐ <i>qaypā</i> Caiaphas
ܩܕܡܐ 'ܝܬ <i>qadmā'it</i> firstly	ܩܝܬܐܪܐ <i>qitārā</i> harp
ܩܕܕܝܫܐ <i>Pa qaddeš</i> to make holy, sanctify; Ethpa <i>etqaddaš</i> to be made holy, sacred	ܩܠܐ <i>qālā</i> voice
ܩܕܝܫܐ <i>Pa qawwi</i> to remain, stay, wait	ܩܠܐܘܕܝܘܫ <i>qlawdios</i> Claudius
ܩܒܠܐ <i>qubal, l-qubal</i> before, in front of (+ pron encl I); <i>qubal-taybutā</i> thanks, gratitude	ܩܠܝܠ <i>qallil</i> little, little bit, in- significant; swift; <i>qallilā'it</i> swiftly
ܩܕܫܐ <i>qudšā</i> , as in <i>ruḥā d-qudšā</i> the Holy Spirit	ܩܡܪܐ <i>qamrā/qmārā</i> belt
ܩܡܝܐ <i>qām/nqum</i> to rise up, arise; Aph <i>aqim</i> to put, place; ~ <i>qyāmā</i> to make a con- tract; Ethpa <i>etqayyam</i> to be established	ܩܢܐ <i>qnā/neqnē</i> to acquire, pur- chase, redeem
ܩܦܫܐ <i>qupsā</i> cube, pebble, die	ܩܢܡܐ <i>qnomā</i> self, person; <i>qnomā'it</i> personally
ܩܪܒܢܐ <i>qurbānā</i> oblation	ܩܦܠܐ <i>Aph aqneṭ</i> to make fear, make anxious
ܩܪܝܐ <i>quryā</i> pl of <i>qritā</i>	ܩܦܠܐܢܐ <i>qentrōnā</i> centurion
ܩܪܝܝܢܐ <i>qewrinos</i> Cyrenius	ܩܫܐܪ <i>qesar</i> Caesar
ܩܪܬܠܐ <i>qāṭōlā</i> murderer	ܩܫܐܪܐ <i>q'ātā</i> outcry
ܩܬܝܪܐ <i>qtirā</i> compulsion, force; <i>qtirā'it</i> by force	ܩܫܐ <i>Ethpe etqpel</i> to be rubbed off/out
ܩܬܠܐ <i>qṭal/neqtol</i> to kill; Pa - <i>qaṭtel</i> to slaughter; Ethpe <i>etqtel</i> to be killed	ܩܦܠܐܢܐ <i>qepāle'on</i> pl <i>qepāle'ā</i> chapter
ܩܬܠܐ <i>qeṭlā</i> slaughter, murder	ܩܦܠܐ <i>Ethpe etqpes</i> men to with- draw from
ܩܬܐܪܩܬܐ <i>qaṭaraqṭā</i> cataract	ܩܦܫܐ <i>qapsā</i> cage
ܩܝܬܐ <i>qayṭā</i> summer	ܩܫܐ <i>qšā/neqšē</i> to break (bread); Ethpe <i>etqsi</i> to be broken
ܩܝܝܡܐ <i>qayyām</i> remaining, exist- ing, standing	ܩܫܐ <i>qaš/neqqoṣ</i> 'am to come to an agreement with
ܩܝܡܐ <i>qyāmā</i> contract; ~ <i>d-šaynā</i> peace treaty; <i>aqim</i> ~ to make a contract	ܩܪܐ <i>qrā/neqrē</i> to call, sum- mon, invite, name, read; Ethpe <i>etqri</i> to be called, be read out
	ܩܪܒܐ <i>qreb/neqrab</i> l- to approach, draw near to; Pa <i>qarreb</i> to put near, bring near; Aph <i>aqreb</i> 'am to do battle with; Ethpa <i>etqarrab</i> l- to approach
	ܩܪܒܐ <i>qrābā</i> battle

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ܩܪܫܬܠܐܣ	<i>qroṣtelos</i> crystal	ܕܕܐܝܐ	<i>rdā/nerdē</i> to proceed, emanate
ܩܪܪܝܒ	<i>qarrib</i> close, near	ܕܩܪܝܒܐܝܐ	<i>rdupyā</i> ^c al persecution of
ܩܪܪܝܒܘܬܐ	<i>qarributā</i> d- nearly	ܕܩܪܝܒܐܝܐ	<i>rdap/nerdop</i> to follow, drive on/out, pursue; (+ <i>bātar</i>) persecute
ܩܪܝܘܢܐ	<i>qeryōnā</i> candle, taper	ܕܩܪܝܐܝܐ	Ethpa <i>etrahhab</i> to be terrified
ܩܪܝܡ	<i>qrim</i> overlaid	ܕܩܪܝܐܝܐ	<i>rōmē</i> Rome
ܩܪܝܪ	<i>qarrir</i> cool, cold	ܕܩܪܝܐܝܐ	<i>rōmāyā</i> Roman
ܩܪܝܪܘܬܐ	<i>qarrirutā</i> coolness, cold	ܕܩܪܝܐܝܐ	<i>rheṭ/nerhaṭ</i> (impt <i>hart</i>) to run
ܩܪܝܬܐ	<i>qritā</i> pl <i>qeryātā/quryā</i> vil- lage	ܕܩܪܝܐܝܐ	<i>rhib</i> timorous; <i>rhibā'it</i> hastily, timorously
ܩܪܡ	<i>qram/neqrom</i> to overlay, plate	ܕܩܪܝܐܝܐ	<i>rugzā</i> rage
ܩܪܢܐ	<i>qarnā</i> pl - <i>ātā</i> horn	ܕܩܪܝܐܝܐ	<i>rwaz/nerwaz</i> to rejoice
ܩܪܫܐ	<i>qarṣā: ekal qarṣā</i> to back- bite, slander, accuse	ܕܩܪܝܐܝܐ	<i>rwāzā</i> rejoicing, gladness
ܩܪܢܐܩܩܪ	<i>qar/neqqar</i> to get cold	ܕܩܪܝܐܝܐ	Pa <i>rayyah</i> to soften, mol- lify
ܩܪܝܦܐ	Ethpa <i>etqaṣṣi</i> ^c al to be grievous, difficult for	ܕܩܪܝܐܝܐ	<i>ruhā</i> pl - <i>ē/-ātā</i> (f) spirit; wind
ܩܪܫܐܩܫܐܝܐ	<i>qṣē/qaṣyā</i> severe, fierce	ܕܩܪܝܐܝܐ	<i>ruhqā</i> distance; <i>men ruhqā</i> from/at a distance
ܩܪܫܐܝܐ	<i>qaṣṣiṣ</i> old, elder	ܕܩܪܝܐܝܐ	<i>rawwih</i> spacious
ܩܪܫܐܝܐ	<i>qeštā</i> pl - <i>ē/-ātā</i> bow, arc	ܕܩܪܝܐܝܐ	Aph <i>arim</i> to raise up, lift up, take away; Ettaph <i>et- trim</i> to be lifted up, taken away
ܩܪܫܐܝܐ	<i>qātoliqā</i> catholicos	ܕܩܪܝܐܝܐ	<i>rawmā</i> height
ܩܪܫܐܝܐ	<i>rabb</i> pl <i>rawrbīn</i> big, great; <i>rabb-kāhnē</i> chief priest	ܕܩܪܝܐܝܐ	<i>rawrbīn</i> abs masc pl of <i>rabb</i> , q.v.
ܩܪܫܐܝܐ	<i>rbā</i> (<i>rbi</i>)/ <i>nerbē</i> to grow up	ܕܩܪܝܐܝܐ	<i>rawrbānā</i> grandee
ܩܪܫܐܝܐ	<i>rabbā</i> master	ܕܩܪܝܐܝܐ	<i>ruṣmā</i> drawing, design
ܩܪܫܐܝܐ	<i>rebbō</i> (abs) myriad; <i>rebbō- rebbwān</i> tens of thou- sands	ܕܩܪܝܐܝܐ	<i>rahyā</i> mill, handmill; <i>rahyā da-ḥmārā</i> mill- stone (of a gristmill turned by a donkey)
ܩܪܫܐܝܐ	<i>rbi</i> ^c ay fourth	ܕܩܪܝܐܝܐ	<i>rḥem/nerḥam</i> to love; Pa <i>rahḥem</i> ^c al to have mercy on
ܩܪܫܐܝܐ	<i>rgig</i> delightful, pleasant		
ܩܪܫܐܝܐ	<i>rgiṣ</i> aware, perceptive		
ܩܪܫܐܝܐ	<i>reglā</i> (f) foot, leg		
ܩܪܫܐܝܐ	<i>rgeltā</i> flood		
ܩܪܫܐܝܐ	<i>rgam/nergom</i> to stone		
ܩܪܫܐܝܐ	Aph <i>argeṣ</i> to feel, per- ceive, become aware of		
ܩܪܫܐܝܐ	<i>regṣā</i> sense		
ܩܪܫܐܝܐ	<i>rgeštā</i> feeling		

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ܠܫܬܐܐ <i>rahmā</i> mercy, favor; <i>rāhmā</i> friend	ܠܫܬܐܐ <i>Ethpa etrappi</i> to become weak
ܠܫܬܐܐ <i>rehmtā</i> love, passion	ܠܫܬܐܐ <i>repsā</i> stamp, kick
ܠܫܬܐܐ <i>rahhiq</i> far, distant	ܠܫܬܐܐ <i>raq/nerroq</i> to spit
ܠܫܬܐܐ <i>Aph arheq</i> to remove, put away, to move far away (int & trs)	ܠܫܬܐܐ <i>rêšā</i> head, heading, chap- ter; <i>rêš-malakē</i> arch- angel; <i>rêš-kāhnē</i> high priest; <i>men d-rêš</i> again
ܠܫܬܐܐ <i>raṭṭib</i> moist	ܠܫܬܐܐ <i>raššīc</i> impious
ܠܫܬܐܐ <i>raṭṭibutā</i> moisture	ܠܫܬܐܐ <i>ršam/nersom</i> to draw
ܠܫܬܐܐ <i>ṛtan/nerṛtan</i> to murmur, mutter	ܠܫܬܐܐ <i>rêšānā</i> noble, prince
ܠܫܬܐܐ <i>see</i> ܠܫܬܐܐ	ܠܫܬܐܐ <i>rtētā</i> fear, trembling
ܠܫܬܐܐ <i>rkab/nerkab</i> to mount, ride	ܠܫܬܐܐ <i>Pa rattem</i> to say gently
ܠܫܬܐܐ <i>rakkik</i> mild, gentle; silk	
ܠܫܬܐܐ <i>Aph arken</i> to lower, bow; <i>Ethpe etrken</i> to bow down	ܠܫܬܐܐ <i>šedā</i> demon, devil
ܠܫܬܐܐ <i>rakšā</i> pl <i>rakšā</i> horse	ܠܫܬܐܐ <i>šel/nešal</i> to ask, demand; <i>Pa ša''el l-</i> to ask ques- tions of; <i>Aph ašel</i> to lend
ܠܫܬܐܐ <i>rām</i> high, loud (for verbs <i>see</i> ܠܫܬܐܐ)	ܠܫܬܐܐ <i>šērā</i> silk
ܠܫܬܐܐ <i>rmē/ramyā</i> fallen, pros- trate, cast down; <i>Aph</i> <i>armi</i> to cast, lay down, lay before, offer	ܠܫܬܐܐ <i>šērāy</i> silken
ܠܫܬܐܐ <i>rmaz/nermoz</i> to make ges- tures	ܠܫܬܐܐ <i>šbābā</i> neighbor
ܠܫܬܐܐ <i>remzā</i> sign, gesture	ܠܫܬܐܐ <i>šbābutā</i> neighborhood
ܠܫܬܐܐ <i>ramšā</i> evening	ܠܫܬܐܐ <i>Pa šabbah</i> to praise; <i>Ethpa</i> <i>eštabbah</i> to be praised
ܠܫܬܐܐ <i>rnā/nermē</i> to reflect, medi- tate	ܠܫܬܐܐ <i>šbilā</i> track, path, trace
ܠܫܬܐܐ <i>ras/nerros</i> to sprinkle	ܠܫܬܐܐ <i>šba^c</i> (f), <i>šab^cā</i> (m) seven
ܠܫܬܐܐ <i>r^cā/ner^cē</i> to tend, keep (flocks), to rule; <i>Pa ra^ci</i> to appease, placate	ܠܫܬܐܐ <i>šbaq/nešboq</i> to leave, abandon; forgive; <i>Ethpe</i> <i>eštbeq</i> to be abandoned, forsaken; to be forgiven
ܠܫܬܐܐ <i>rā^cyā</i> pl <i>rā^cayyā</i> / <i>rā^cawwātā</i> shepherd	ܠܫܬܐܐ <i>šabbtā</i> sabbath, Saturday
ܠܫܬܐܐ <i>re^cyānā</i> mind	ܠܫܬܐܐ <i>Ethpe eštgeš</i> to be trou- bled, disturbed
ܠܫܬܐܐ <i>Aph ar^cel</i> to make tremble	ܠܫܬܐܐ <i>šdā/nešdē</i> to throw, cast down
ܠܫܬܐܐ <i>ra^cmā</i> thunder	ܠܫܬܐܐ <i>Pa šaddar</i> to send; <i>Ethpa</i> <i>eštaddar</i> to be sent, dis- patched
	ܠܫܬܐܐ <i>Aph ašwi</i> to equate

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ܐܠܐ	šāwē (m), šāwyā (f) worthy	ܥܠܐ	šladdā corpse
ܥܠܐܐ	šubhā (abs šbuh) glory	ܥܠܐܐ	šālōm Salome (pr n)
ܐܠܐ	Aph ašig to wash, wash away, purify	ܐܠܐ	šlah/nešlah to send, dispatch; to strip bare, take off (clothes); Ethpe eštlah to be sent
ܥܠܐܐܐ	šukānā grace	ܐܠܐ	Pa šallet to put in authority; Ethpa eštallaṭ b- to gain dominion over
ܥܠܐ	šawzeb/nšawzeb to save; Eshtaph eštawzab to be delivered	ܐܠܐ	šelyā, men šelyā, men-šel(y) at once, unexpectedly; šelyā peace, tranquility
ܐܠܐ	šwah/nešwah to spring up	ܥܠܐܐ	šlihā messenger, apostle
ܥܠܐܐ	šwidā Shwida (pr n)	ܥܠܐܐܐ	šlihutā message
ܥܠܐܐܐ	šulāmā end; nsab ~ to come to an end	ܐܠܐ	šliṭ permitted
ܥܠܐ	šō'ā firm ground, rock	ܥܠܐ	šlem/nešlam to be finished; to follow; Pa šallem to finish (trs), fulfill; Aph ašlem to turn over, hand over, betray; Ethpa eštal-lam to be finished, fulfilled
ܐܠܐ	Pa šayyen to appease	ܥܠܐܐ	šlāmā greetings, peace; šālmā follower
ܥܠܐܐ	šuprā beauty	ܥܠܐ	šmā (abs šem) pl šmāhē name
ܥܠܐܐ	šuqā market	ܥܠܐܐ	Ethpa eštammah to be named
ܥܠܐܐܐ	šuqrā falsehood	ܐܠܐ	šmat/nešmoṭ to draw, unsheathe
ܐܠܐ	šwar/nešwar to leap	ܥܠܐܐ	šmayyā (pl) heaven
ܥܠܐܐ	šurā city wall	ܥܠܐܐ	šma ^c /nešma ^c to hear; Aph ašma ^c to make hear; Ethpe ešma ^c to be heard
ܥܠܐܐ	šurāyā beginning	ܥܠܐܐܐ	šem ^c ōn Simon, Simeon
ܥܠܐܐܐ	Ethpau eštawtap to share	ܐܠܐ	Ethpa eštammar to be released
ܥܠܐ	šahhin hot	ܥܠܐܐܐ	šāmṛāyā Samaritan
ܥܠܐ	Ethpa eštahhaq to be vexed, troubled	ܥܠܐܐ	Pa šammeš to serve
ܥܠܐܐ	šhāqā adversity		
ܥܠܐܐܐ	šyāgtā ablution		
ܐܠܐ	šiṭ mean, contemptible		
ܥܠܐܐܐ	šilōhā Siloam		
ܐܠܐ	šayyen see ܐܠܐ		
ܥܠܐܐ	šaynā peace; cultivation, prosperity		
ܥܠܐܐܐ	šipōrā trumpet, clarion		
ܥܠܐܐ	šišā marble		
ܥܠܐܐܐ	škāhtā discovery		
ܥܠܐܐܐ	šakrā strong drink, liquor		
ܥܠܐ	šlā/nešlē to draw out		

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ܫܡܫܐ	<i>šemšā</i> (m & f) sun	ܫܪܒܬܐ	<i>šarbtā</i> tribe; generation
ܫܡܝܫܓܪܡ	<i>šmešgram</i> Shmeshgram (pr n)	ܫܪܘܬܐ	<i>šārutā</i> feast, banquet
ܫܢܐ	Pa <i>šanni</i> to depart	ܫܪܪܝܪ	<i>šarrir</i> true, trusty, faithful; <i>šarrirā</i> 'it truly, verily
ܫܢܢܐ	<i>šennā</i> (f) tooth; mountain peak	ܫܪܟܐ	<i>šarkā</i> the rest
ܫܢܕܐ	<i>šendā</i> torture	ܫܪܪܐ	Pa <i>šarrar</i> to fix firmly; Aph <i>aššar</i> to confirm, keep (a promise)
ܫܢܢܩ	Pa <i>šanneq</i> to inflict pain	ܫܪܪܐ	<i>šrārā</i> truth
ܫܢܢܐ	<i>šattā</i> pl <i>šnayyā</i> (abs <i>šnā</i> pl <i>šnin</i> , const <i>šnat-</i>) year; <i>šentā</i> sleep	ܫܬ	<i>šet</i> (f), (<i>e</i>) <i>štā</i> (m) six
ܫܬܐ	Ethpa <i>ešta^ci</i> to tell, relate	ܫܬܐ	<i>ešti/neštē</i> to drink
ܫܬܐ	<i>ša^cli</i> see ܫܬܐ	ܫܬܐܬܐ	<i>šatestā</i> pl <i>šatesē</i> (f) foundation
ܫܬܐܬܐ	<i>ša^ctā</i> pl <i>ša^cē</i> (abs <i>ša^cā</i> pl <i>ša^cin</i>) hour; <i>bāh b-ša^ctā</i> , <i>bar ša^cteh</i> immediately	ܫܬܐܬܐ	<i>šattiq</i> mute
ܫܬܐܬܐ	<i>špi^c</i> abundant	ܫܬܐܬܐ	<i>šteq/neštoq</i> to keep silence
ܫܬܐܬܐ	<i>šappir</i> beautiful	ܫܬܐܬܐ	<i>šetqā</i> silence
ܫܬܐܬܐ	<i>špal</i> and <i>špel/šaplā</i> coward(ly)	ܬܐܡܐ	<i>tōmā</i> Thomas
ܫܬܐܬܐ	<i>špa^c/nešpa^c</i> to overflow	ܬܐܬܐ	<i>tba^c/netba^c</i> to seek, desire, require, exact
ܫܬܐܬܐ	<i>špar/nešpar l-</i> to seem good to	ܬܐܬܐܬܐ	<i>tba^ctā</i> impost, tax
ܫܬܐܬܐ	<i>šaprā</i> pre-dawn, early morning	ܬܐܬܐ	<i>tbar/netbar</i> to break; Ethpe <i>ettbar</i> to be broken
ܫܬܐܬܐ	Aph <i>ašqi</i> to give to drink	ܬܐܬܐ	<i>tāgā</i> crown
ܫܬܐܬܐ	<i>šqil</i> burdened, bearing	ܬܐܬܐܬܐ	<i>tgurtā</i> trade, commerce
ܫܬܐܬܐ	<i>šqal/nešqol</i> to remove, take away; Aph <i>ašqel</i> to set forth, proceed; Ethpe <i>eštqel</i> to be removed	ܬܐܬܐܬܐ	<i>tāgrā</i> merchant
ܫܬܐܬܐ	<i>šrā/nešrē</i> to stop, camp (<i>^cal</i> at, near); to loosen; pass part (<i>šrē/šaryā</i>) staying, sojourning; Pa <i>šarri</i> to begin (with <i>l-</i> + inf or with impf or part); Aph <i>ašri</i> to make dwell, settle (trs)	ܬܐܬܐܬܐܬܐ	<i>tedmurtā</i> pl <i>tedmrātā</i> wonder, marvel
ܫܬܐܬܐ	<i>šarbā</i> matter, story	ܬܐܬܐܬܐ	<i>thir</i> marvelous
		ܬܐܬܐܬܐ	<i>tahrā</i> and <i>tehrā</i> astonishment
		ܬܐܬܐܬܐ	<i>taw</i> m pl impt of ܬܐܬܐ
		ܬܐܬܐܬܐ	<i>tāb/ntub</i> to repent
		ܬܐܬܐܬܐ	<i>tub</i> again; introduces a new section or thought
		ܬܐܬܐܬܐܬܐ	<i>tawdūtā</i> profession, confession
		ܬܐܬܐܬܐܬܐ	<i>tawhartā</i> delay

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ܬܐܘܘܢܐ	<i>tawwānā</i> inner room, closet	ܬܡܪܐ	<i>temrā d-^caynā, ak metrap</i> in the twinkling of an eye
ܬܘܩܢܐ	<i>tuqānā</i> cultivation, work- ing (of the land, e.g.)	ܬܢܐ/ܬܢܬܐ	<i>tnā/netnē</i> to repeat, narrate
ܬܘܪܬܐ	<i>tur^ctā</i> breach	ܬܢܐ	<i>tnan</i> here
ܬܘܡܐ	<i>thumā</i> border	ܬܐܠܐ	<i>ta^clā</i> fox
ܬܘܬ	<i>thut</i> (+ pron encl II) under	ܬܩܩܐ	<i>taqqip</i> violent, weighty, intense
ܬܬܐ	<i>thēt</i> below, under	ܬܩܩܐ	<i>Pa taqqen</i> to make right, get ready, prepare; Aph <i>atqen</i> to set in order; Ethpa <i>ettaqqan</i> to be constituted
ܬܬܦܝܬܐ	<i>tahpitā</i> veil		
ܬܬܐ	<i>taht, l-taht men</i> under, be- low; Pali <i>tahti</i> to bring down, bring low; Ethpali <i>ettahti</i> to be brought down, sent down, brought low	ܬܩܢܐ	<i>taqnā d-ṭurā</i> table land
ܬܬܒܘܬܐ	<i>tyābutā</i> repentance	ܬܩܦ/ܬܩܩܐ	<i>tqep/netqap</i> to grow strong, prevail
ܬܬܡܢܐ	<i>tayman</i> south; <i>taymnāy</i> southern; (<i>gabbā</i>) <i>taym-</i> <i>nāyā</i> south side	ܬܪܐ	<i>trā (tri)/netrē</i> to get soaked
ܬܬܩܐ	<i>tiqā</i> scabbard	ܬܪܢܐ	<i>trōnos</i> throne, altar
ܬܬܬܐ	<i>tkil^c al</i> faithful to, trusting in; <i>tkilā</i> 'it faithfully	ܬܪܢܐ/ܬܪܬܐ	<i>trēn/tartēn</i> two (+ pron encl, <i>tray</i> , as <i>trayhon</i> the two of them, both of them)
ܬܬܬܐ	Ethpe <i>ettkel^c al</i> to trust	ܬܪܝܝܢܐ/ܬܪܝܝܢܐ	<i>trayyānā/trayyānitā</i> second
ܬܬܬܐ	<i>taktōšā</i> contest	ܬܪܝܝܢܐ	<i>triṣ</i> correct, right, upright, straightforward
ܬܬܬܐ	<i>tlā/netlē</i> to lift up, hang up; Ethpe <i>ettli</i> to be hung	ܬܪܝܝܬܐ	<i>tarmyātā</i> (f pl) foundation
ܬܬܬܐ	<i>tlah/netloh</i> to rend	ܬܪܢܐܝܬܐ	<i>tarnāgultā</i> hen
ܬܬܬܐ	<i>tlitāy</i> third	ܬܪܢܐܝܬܐ	<i>tarnāglā</i> (abs <i>tarnāgul</i>) cock
ܬܬܬܐ	<i>talmed</i> to make a disciple (trs); Ethpal <i>ettalmed</i> to become a disciple	ܬܪܝܝܢܐ	<i>tarsi/ntarsē</i> to nourish, rear, supply
ܬܬܬܐ	<i>talmidā</i> disciple	ܬܪܐ	<i>tra^c/netro^c</i> to break through
ܬܬܬܐ	<i>tlāt</i> (f)/ <i>tlātā</i> (m) three	ܬܪܐ	<i>tar^cā</i> (abs <i>tra^c</i>) gate, doorway; <i>tra^c-malkutā</i> court, palace
ܬܬܬܐ	<i>tmah/netmah</i> to be aston- ished	ܬܪܐܝܬܐ	<i>tar^citā</i> mind, opinion
ܬܬܬܐ	<i>temhā</i> astonishment	ܬܪܬܐ	<i>tartēn</i> see <i>trēn</i>
ܬܬܬܐ	<i>tammih</i> astonished	ܬܬܒܘܬܐ	<i>tešbohtā</i> glorification, praise; hymn
ܬܬܬܐ	<i>tammān</i> there		
ܬܬܬܐ	<i>tmānē</i> (f)/ <i>tmānyā</i> (m) eight		

SYRIAC-ENGLISH VOCABULARY

- ܬܫܡܫܬܐ *tešmeštā* service, ministra-
tion
- ܬܫܐ (ܬܫܐ) *tša^c (f)/teš^cā (m)* nine
- ܬܫܐܬܐ *taš^citā* pl *taš^cyātā* story,
tale
- ܬܫܪܐ/ܬܫܪܐ *tešri(n) hrāy* November;
tešri(n) qdēm October
- ܬܬܐܪܐ *tātārāyā* Tatar

Preliminary exercise (p. xxv):

اَمِّ دَجَعْتَا. يَصْدَعُ عَصِي. اَلَا اَلَا مَلْحَمَةٌ. يَسْمُو
 رَجْنِي. اِخْبَا دَجَعْتَا. اُوْ ذَاذَلَا. سَدَ كِمَ كَسْمَا
 دَهْمَتَبْ يَمُحَلَا. مَعْدَت كِ يَمُحَتَا. اِخْبَا دُوْ سَبَ عَجَس
 لَسْتَتَا. هَلْ اَلِكْ لِيَهْفَتَا. اِيْ كَسِيْ يَمَ تَبَلَا. مِلَا دَدَبَلِي
 سَ مَلْحَمَةٌ. هَلْ هَاغْتَفَسَا لَلِكْ تَلَبِي.

*ab¹un d⁴-b²a-šmayyā. neṭ¹qadd⁵aš šmāk¹. t⁴ēṭ¹ē malk⁴uṭ¹āk¹. neh-
 wē šeḥ¹yānāk¹ ayk⁴annā d¹-b²a-šmayyā āp¹ b⁴-ar^cā. haḥ¹ lan laḥ-
 mā d¹-sunqānan yawmānā. wa-šb²oq lan ḥawb⁴ayn. ayk⁴annā d¹-
 āp¹ ḥnan šb²aqn l-ḥayyāb¹ayn. w-lā ṭ¹a^clan l-nesyōnā. ellā p¹aš-
 šān men b⁴išā. meṭṭul d⁴-d²ilāk¹-i malk⁴uṭ³ā w-ḥaylā w-ṭ²ešb⁴oḥṭ³ā
 l-^cālam-^cālmin.*

¹ spirantized because preceded by a vowel

² spirantized because preceded by an implied schwa (see p. xiii)

³ spirantized because the feminine ending -tā is always spirantized

⁴ not spirantized because preceded by a consonant

⁵ not spirantized because the stop is doubled

Exercise 1

*1 sleq men mdittā. 2 ^cerqat l-ṭurā. 3 ^craq men mdittā. 4 sleqēn l-
 ṭurā. 5 npal gabrā. 6 keṭḥat atttā. 7 ^craq ^cammā men hārḳā. 8 kṭab
 malkā l-^cammā. 9 ^craqun men tammān. 10 šem^cat malktā. 11
^cerqat atttā men mdittā. 12 ^craq gabrā men malkā. 13 selqat atttā
 men tammān. 14 npal gabrā men ṭurā. 15 lā ^craq malkā men
 mdittā. 16 lā selqat atttā men hārḳā. 17 lā šma^c l-malkā. 18 selqat
 malktā men ^cammā. 19 lā ^craq gabrā l-tammān. 20 selqat atttā la-
 mdittā.*

Exercise 2

1 ebad gabrā b-ar^cā. 2 l-mānā lā n̄art l-nāmōsā? 3 sleqnan b-sap^rrā. 4 nepqet w-ez^eet l-nahrā. 5 ^cbar ^cal nāmōsā. 6 ktab la-ktābā malkā. 7 b-ramšā ^cbarn l-nahrā. 8 mānā emart l-gabrā attā? 9 ez^eet men mdittā b-sap^rrā. 10 npaqton men mdittā l-turā. 11 ^craq ^cammā men qritā w-ezal la-mdittā. 12 gabrā q^tal l-malkā. 13 lā ^cbarnan ^cal nāmōsā. 14 mān ehad gabrā men qritā? 15 sleq l-turā w-tammān ebad. 16 mā emart l-^cammā? 17 ebd^at ba-qrita attā. 18 l-mānā lā q^talt l-malkā wa-l-malktā? 19 lā šem^cet l-gabrā. 20 ehdet ktābā w-ez^eet l-nahrā. 21 lā ^craqn men qritā b-ramšā. 22 lā q^tal l-attā. 23 ktabt (ketbat) l-malkā ktābā. 24 ^cerqet men tammān w-ez^eet l-hār^kkā. 25 emret l-malkā ^cal attā. 26 lā emarnan l-^cammā ^cal malkā. 27 l-mānā lā emarton l-malkā ^cal nāmōsā? 28 l-malkā wa-l-malktā q^taln.

Exercise 3

1 man ezal ^camm^kon? 2 nhet malkā la-mdittā ^cam ^cammā. 3 nesbet l-kespā mennāk. 4 ekal ^camman. 5 nhetton ^cad yammā. 6 ^cerqet menneh. 7 šlah lwāt malkā šlihā. 8 nsab gabrā l-puqdānā mennhon. 9 ezaln ^cad qritā. 10 man ^cbad l-laḥmā? 11 layt l-gabrā kespā. 12 sleq lwāt gabrā da-^craq men mdittā d-layt bāh mayyā. 13 layt b-ar^cā nbiyā. 14 layt lan laḥmā b-baytā. 15 lā n̄arnan l-puqdānā da-nsab nbiyā men turā. 16 nehtet men turā w-ez^eet ^cad yammā. 17 man šlah lāk lwātan? 18 attā d-^cebd^at laḥmā nepqat w-selqat ^camm w-^cammeh. 19 it b-ar^cā nahrā d-it bāh mayyā. 20 it ba-mdittā malkā w-malktā. 21 šlah kespā la-mdittā ^cam šlihā. 22 mānā emarton la-šlihā da-^craq men tammān? 23 layt lāh baytā ba-qritā. 24 ezal nbiyā lwāt ^cammā w-emar lhon l-mānā lā n̄arton l-nāmōsā? 25 ^craq gabrā menn. 26 eklet ^cammāk laḥmā. 27 sleq men mayyā. 28 npaq mennan. 29 man emar lāk ^cal kespā d-ehad malkā men ^cammā? 30 nehtet la-mdittā w-nesbet l-kespā men šlihā.

Exercise 4

1 rdap malkā bātar b^celdbābeh. 2 šebqet l-^cabdā d-hayklā. 3 ehad l-dahb b^celdbāb wa-^craq la-mdittā. 4 layt hār^kkā kespā d-dilāk. 5 lā

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̥dar lāk ̥abdan. 6 r̥dap gabrā l-̥abdeh. 7 r̥het ̥abdā d-hayklā
 bātar gabrā d-ehad l-̥espā d-dileh. 8 ezzeṭ la-gritā da-nbiyā. 9
 šbaq l-̥abdeh gabrā. 10 lā ̥dar li dahbāk. 11 šlah malkā la-šlihēh
 lwātāk. 12 nsab gabrā kespā mennhon. 13 ̥bad aykannā da-pqad
 lhon malkā da-mdittā. 14 emreṭ lāh aykannā d-emart li. 15 r̥het
 bātarhon. 16 r̥dap bātreh b̥eldbābā ̥ad yammā w-tammān ebad.
 17 q̥tal la-b̥eldbābeh d-malkā. 18 npaq nbiyā men bayteh b-ṣap̥rā
 wa-sleq l-turā. 19 redpet la-b̥eldbāb ba-mdittā kollāh. 20 ̥dar lan
 ̥ammā kollhon. 21 emar li gabrā kollmeddem d-emrat leh attā. 22
 šbaq kollmeddem d-ehad men hayklā wa-̥raq. 23 ehdeṭ koll-
 meddem d-dil w-ezzeṭ l-bayt. 24 r̥hetnan bātar ̥abdā d-gabrā
 aykannā da-pqad lan. 25 ekalt kolleh lahmā d-̥ebdat lāk attāk? 26
 l-mānā lā ̥ebdat kollmeddem d-peqdeṭ lāh? 27 l-mānā šbaq l-
 baython d-ba-gritā w-ezal la-mdittā?

Exercise 5

1 r̥dap malkē bātar b̥eldbābē ̥ad mdinathon. 2 lā šbaqnan ̥abdē
 b-hayklē. 3 l-dahban ehad gabrē wa-̥raq la-mdinātā. 4 r̥dap l-
 ̥abdē gabrē. 5 r̥het ̥abdē bātar gabrē d-ehad l-dahbhon dilhon. 6
 ezzeṭ l-quryā da-nbiyē. 7 lā šbaq l-̥abdē. 8 lā ̥dar lāk dahbē. 9
 šlah malkē la-šlihē lwātan. 10 nsab gabrē l-̥espē mennan. 11 ̥bad
 ̥abdē aykannā da-pqad lhon malkē. 12 emrat leh attā aykannā d-
 emar lāh neššē. 13 r̥het bātarhēn neššē. 14 r̥dap bātar b̥eldbābā
 ̥ad yammā w-tammān li q̥tal. 15 kad q̥tal l-gabrā, selqat napšeh la-
 šmayyā. 16 hā malakē d-alāhā qreb leh la-nbiyā. 17 šbaq la-mdittā
 wa-̥mar ba-gritā. 18 qreb l-baytāh d-emmhon. 19 man q̥tal
 b̥eldbābhon d-malkē? 20 qerbat malkutā da-šmayyā. 21 l-mānā
 r̥dap la-nbiyē? 22 kad n̥het men turā, npaq w-ezal l-bayteh. 23 q̥tal
 l-napšeh. 24 lā q̥tal l-napšhon. 25 npaq nbiyē men baytāh d-attā.
 26 r̥dap ̥ammā kollhon la-b̥eldbābeh d-malkā. 27 ̥mar neššē b-
 quryā. 28 kad qreb b̥eldbābā, ̥raq kollhon gabrē. 29 l-nāmosā d-
 alāhā n̥tar gabrā. 30 n̥het malakē men šmayyā. 31 ehdeṭ lahmē
 kollhon men baytā w-selqeṭ l-turā ̥am emm. 32 hākannā emar
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